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[ONE PENNY.]

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NOTES OF THE WEEK.

THE great calmness of the ultimate peace has fallen, after long and weary watching, upon Mr. Gladstone. With noble fortitude he bore the burden of his pain; in a spirit not so much of resignation as of eager longing and triumphant faith he awaited the great change; and now the Angel of the Divine Compassion has touched him, and there remains with us the vision of a transfigured countenance in the still chamber, a sense of Divine overshadowing, and a great and quickening memory. Into the nearer circle of personal grief we may not penetrate, but we know what must be there, what unspeakable thankfulness, what strong, sustaining trust. In the silence of deepest sympathy we shall watch with those to whom these days must bring a new revealing of the unseen things which are eternal.

At a meeting of the body of English Presbyterian ministers in and near the cities of London and Westminster, held at Dr. Williams' Library on Tuesday, May 17, the following resolution was passed:—"That this body records with grateful sympathy its sense of the many services rendered to the cause of civil and religious liberty in this kingdom and in different parts of the world by the Right Hon. W. E. Gladstone in the course of his long and ardent life, now drawing to its close. It rejoices that in him the nation has witnessed the combination of rare and splendid talents; unceasingly employed, with loyalty to conscience and deep religious fervour; and amidst the general solicitude and tender regard with

which his last days are watched by his admiring countrymen, this body desires most respectfully to express its warm esteem and prayerful affection."

On the morning of May 23, 1498, a scaffold was erected in the great public square in Florence, and in face of remorseless foes and a passionate mob, Girolamo Savonarola, the prophet preacher and reformer, was brought out with two of his brotherhood to die. The judgment of their shameless trial was first repeated, and they were degraded from their rank in the church, and then the two comrades first, and Savonarola in the midst, were hanged, and their bodies burnt. Alexander Borgia rejoiced in Rome, and the friends of liberty and humanity mourned in Florence, but the reformer's spirit was not dead. The four-hundredth anniversary of this martyrdom is now to be celebrated in Florence; and not without need for renewed protest of that reforming spirit. One could wish that the present social conditions of Italy afforded a happier occasion for the celebration.

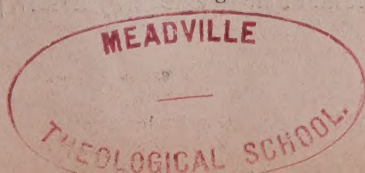
"COLUMBUS discovered paths of the sea," says Villari, "Savonarola those of the soul; when the one was mounting the pulpit, the other had already set sail, and was cleaving with daring prow the waves of an unknown deep. The latter, while believing to have found a new track to India, had discovered America instead; the former believed that he had found the way to re-awaken faith and reconstitute the religious unity of the human race, but his own martyrdom served to prove that his purpose could only be attained after passing through a period of schism and bloodshed. Both believed themselves sent by the Lord to diffuse Christianity on earth; both beheld strange visions which revived their ardour for the task; both touched a new world with their finger-tips without being in a position to appreciate its immensity: the one was rewarded with chains, the other with death at the stake." Through martyrdom again Italy gained her new unity. Her people have yet to gain, not without conflict, a true liberty, and life governed by the divine law to which Savonarola bore witness.

ANOTHER four hundredth anniversary has been celebrated this week, a special meeting of the Royal Geographical Society having been held on Tuesday, in the hall of the London University, to celebrate the sighting of the coast of India, on May 18, 1498, by Vasco da Gama, on his voyage round the Cape of Good Hope. This was the crown of a series of expeditions which sailed from Portugal, making their way further and further round the coast of Africa. The meeting was attended by the

Prince of Wales, while Lord Dunraven represented the British Society at a similar meeting at Lisbon, under the presidency of the King of Portugal.

AFTER war had been declared against Spain a Member of Congress wrote from Washington to the *Christian Register*:—"My own determination from the start was to do everything possible for peace; but I have never been able to feel that the United States could escape the duty of intervening for freedom in Cuba when the time came. Grant said we were on the verge of it. Cleveland said no other nation would have waited so long. And when McKinley said, 'The time has come,' I voted sadly, but determinedly, to give the President the power he asked." In the same number of the *Register* the Editor notes with satisfaction the new and increasing friendliness in high quarters in England towards America, and the spreading of the same friendship throughout the English colonies, which must lead to a new proposition "for some kind of an agreement among the English-speaking nations to preserve peace by settlement of all controversies through the application of rules of international conduct which shall be agreed upon." The note concludes, "Tennyson predicted a union of all English-speaking countries twenty years ago, and believed it would be for the interest of America to join it. The effect of such an understanding would be not only to prevent a war with England, but to keep England and America out of wars with other nations."

ROBERT COLLYER, before he sailed for Italy, addressed a farewell letter to his congregation of the Church of the Messiah in New York, in which he recalled his first leaving of the old country forty-eight years ago, and his first visit home again fifteen years later. Six other times he has been over, and yet from the first never felt that he wanted to come back to stay. "I found," he said to his friends on the other side, "that I ought to have been born here really, that I belonged here in some mysterious fashion I don't understand." At the same time he has longed for another visit to the old country, and he is coming to see old friends again and to hear the old tongue again—the broad Yorkshire he had to unlearn when first he went to the States. For after he had been preaching some time in Pennsylvania an old German by descent, who understood English perfectly well, said to him, "Mr. Collyer, the first three or four years I heard you preach I didn't understand half what you said when you were talking; but I felt good." When we hear his voice again we shall feel good. Let him come to



Heywood (that is not far from Yorkshire) for the meeting of the Provincial Assembly on June 16, and he will find old and new friends waiting with an overflowing welcome.

THE Southwark and Lambeth Free Loan Exhibition of Pictures will be opened at the Red Cross Hall, Southwark, S.E., on Saturday, May 21, at 2.45 P.M. The exhibition, which is held for the ninth time this year, will be opened by Mr. R. K. Causton, M.P. Sir Joshua Fitch will take the chair, and Mrs. J. R. Green will also speak. On the previous Friday afternoon, at 5 P.M., Sir Wyke Bayliss, P.R.B.A., has kindly consented to give a lecture to the watchers of the exhibition and other friends, his subject being "Art contra the World, the Flesh and the Devil." The attendance at the exhibition was over 10,000 last year, and over 2,000 on Sundays, when the exhibition is open from 3 to 10 P.M.

THE Rev. W. G. Cadman appeals for the excursion, the window gardening and the convalescent funds of Mansford-street Church and Mission, Bethnal-green. The annual excursion to the Forest takes place at the end of June. The flower show and distribution of prizes for best grown plants is at the end of July. The help of friends is needed to supplement local effort. The good done by the convalescent work is admitted by all. The expenditure exceeds recent income. New and increased subscriptions are absolutely necessary if the usual arrangements are to be carried out. Mr. Cadman will forward a copy of the Mission report, lately issued, on application, and will gladly receive donations and subscriptions at the Parsonage, Mansford-street, Bethnal-green, E.

WE understand that among the many gatherings to take place during Whit-week there is to be a very pleasant one in honour of the Rev. W. G. Tarrant, B.A., recently Editor of THE INQUIRER. A presentation from friends will be made by Professor J. Estlin Carpenter, M.A., at Essex Hall, on Wednesday, June 1. The chair will be taken at six o'clock by Sir Philip Manfield.

At the meeting of the National Conference on Whit-Tuesday, the following amendment to the resolution to be proposed on behalf of the Committee will be moved by the Rev. Joseph Wood:—"That the Committee of the Conference be, and is hereby instructed to consult the various Provincial Assemblies, Unions, and District Associations which are constituted on a basis representing the churches in their various provinces on the following points: (1.) The desirability of uniting such Provincial Assemblies, Unions, and Associations in a National Free Church Assembly by means of delegates duly elected in proportion to the number of churches in each Union, and on the basis of absolute freedom from doctrinal tests. And (2.) The objects which such a National Assembly should have in view, viz. (a) The promotion of fellowship among the churches. (b) The aiding and strengthening of the churches by consultation, suggestion of plans, and, where needed, pecuniary help; and the promotion of missionary work. (c) By taking action, when considered advisable, in matters affecting the welfare and

interest of the churches. And the Committee of the Conference is also instructed, in case the majority of replies from the Local Associations should consider it desirable to meet for conference on the above scheme, to call at an early date a meeting of the officials and Committees of all such Associations with a view to future action."

To avoid any misunderstanding we have been desired to state that no arrangements for hospitality in any form have been made for ministers and delegates who may attend the special meeting of the Conference on the 31st inst.

THE May number of the *Mill Hill Pulpit* contains a sermon on "Unitarianism, Controversial and Devotional," preached by the Rev. C. Hargrove on the 124th anniversary of the opening of the first Unitarian chapel in England. Mr. Hargrove points out that when Theophilus Lindsay left the Church of England he declined an invitation to the old Octagon Chapel, Norwich, and went up to London, desiring to open a place of worship there "on principles strictly Unitarian." His first hope was to make the services and teaching there purely practical and devotional. Thus, in his opening sermon on "Unity of Spirit in the Bond of Peace," he said:—"Far will it be from my purpose ever to treat of controversial matters from this place, though something in vindication of our present conduct was now judged proper to be laid before you." But this ideal he found to be impracticable, and Mr. Hargrove thus draws a further lesson from Lindsay's experience:—"Our business here is with God and not with men, but if any say 'let us refrain from all allusion to disputed doctrine, let us hear nothing of those matters on which Christian men are divided,' he will find, sooner or later according to his intelligence and zeal—it took Lindsay just four weeks to make the discovery—that it cannot be done without the sacrifice of the very truths for which we separate from our brethren. Christian controversy ranges from the being of God to questions of food and drink. There is no avoidance of it, except by keeping to mere generalities of conduct, and passing over in silence all the deeper thoughts which awaken our devotion. 'I believed, and therefore I spake,' says the Psalmist. 'We too believe,' adds the Apostle, 'and therefore we speak.' It is easy, indeed, to be silent if we don't care, if we think it doesn't matter, but if we truly believe we must speak. 'Out of the fulness of the heart the mouth speaketh,' and if our hearts are full of the message of Christ as we have received it, the message of God's unity and compassion and love, we shall feel bound all the more to speak it, because there are so many who seem to us to obscure or almost contradict it. And controversy conducted in the right spirit, with respect for those who differ from us, and respect above all for truth, and with a view to our own building up in faith and righteousness, rather than to victory over our neighbours—such controversy may be a help rather than a hindrance to devotion. It is a service of God, though one of much danger."

"Freedom and Unitarianism" is the subject of the sermon published by the Rev.

R. A. Armstrong in the current number of *Sermons for the Day*. The history of our Free Churches, Mr. Armstrong says, brings out two facts with great clearness. First, that they are in no technical sense Unitarian Churches. They are no more Unitarian Churches now than they were Calvinistic Churches in 1700, or Arian Churches in 1800. "Our fathers kept the course of the stream clear, and we should be traitors if we set a dam across it now. We know not what further light the great God has yet to shed on the human mind and conscience. Our care must be to leave the doors and windows of our churches open, that His light may ever stream within. If they of old had said this is a Calvinistic Church, or this is an Arian Church, and none but Calvinist or Arian has rights therein, where would our inheritance have been? But they took a nobler course, filled with faith in God and Truth. And with jealous zeal we must follow as they led."

The second fact is this:—"Our modern Unitarianism with its intellectual amplitude and its transcendent affirmations of the love of God and the glorious destiny of man, this great Gospel of ours, which on the one hand knows no bigotry towards any form of faith, and on the other gazes with frank and fearless eyes on the work of savant and of scholar, and welcomes as a fresh gift of God every fresh fact that science or criticism presents to the world, knowing no jealousy between truth and truth, this gospel which we believe to be in spirit and in essence the very Gospel for which Jesus lived and died, only so largened out as to embrace all the largened knowledge which nineteen centuries have gathered, has come to us by a long preparation. It is the harvest of two hundred years of freedom. It is the fruit of the faithfulness and devotion of many generations of godly ministers and faithful people, and it is a possession of great price, worth many sacrifices, worthy of much loyalty, having in it much which the world sorely needs. And it were shame and ignominy to us indeed to be indifferent to its sublime affirmations, or the great message of fatherhood and brotherhood which it offers to the world. These can be treated in no way as secondary or unimportant. We are custodians, guardians, trustees of the truth won, no less than of the freedom through which it has been won. To treasure the freedom and despise its fruits were folly indeed. And it is laid on us to see that the teachings of what seems to us at once the simplest and the most beautiful Gospel which the world has ever known, be set within the reach of all to whom it may be a comfort, a strength, a help, an inspiration."

"Got over it!" Strangely do people talk of "getting over" a great sorrow—over-leaping it, passing it by, thrusting it into oblivion. Not so! No one ever does that—at least no nature that can be touched by a feeling of grief at all. The only way is to pass through the ocean of affliction solemnly, slowly, with humility and faith—as the Israelites passed through the sea. Then its very waves of misery will divide, and become to us as a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore.—Charlotte M. Yonge.

LINES

On a Statue of Dr. Martineau, carved out of a block of marble taken from the summit of one of the Carrara Peaks.

UPHEAVED from its bed of lonely sea—
Weighed down and plunged in fires of
central night—

At last on high, calcined to perfect white,
A mountain peak, towering most loftily
Upstands; and, coveting its purity,
Men hew of it a block which Art may
take,

And of a man sublime a statue make—
Himself a summit, light-illuminated, he
Whose thought cloud-piercing flashes light
o'er men

For æons yet to come; discerning now
A purpose in the past, and now the morn
Of a diviner day. Enshrined then
In stone, this great soul speaks, and men
will bow

Revering, in the distant ages born.

April, 1898.

R. B. H. P.

GEORGE HERBERT.

"THE TEMPLE."—I.

WHEN George Herbert lay dying, he called one who was visiting him to his side and said: "Sir, I pray deliver this little book to my dear brother Ferrar, and tell him he shall find in it a picture of the many spiritual conflicts that have passed betwixt God and my soul, before I could subject mine to the will of Jesus my Master; in whose service I have now found perfect freedom; desire him to read it: and then, if he can think it may turn to the advantage of any dejected poor soul, let it be made public; if not, let him burn it; for I and it are less than the least of God's mercies." The "little book," thus humbly offered to the world, and committed to the hands of Nicholas Ferrar of Little Gidding, of whom Mr. Shorthouse has given us so delicate and sympathetic a picture in "John Inglesant," was published under the title of "The Temple; or, Sacred Poems and Private Ejaculations." Herbert was buried on March 3, 1633, and his book was in circulation before the end of the year. It would seem, therefore, that little time was lost by Ferrar in making public a volume of which he was wont to say, so Walton informs us, "There was in it the picture of a divine soul in every page; and that the whole book was such a harmony of holy passions as would enrich the world with pleasure and piety."

No better description of it exists than this which was spoken from the full heart of a friend, and all lovers of religious poetry have consented to its truth. "Divinest love lies in this book," said Crashaw, Herbert's contemporary, whose own rich work in the same field gives interest to his testimony. "Next the Scripture Poems," wrote Baxter, "there are none so savoury to me as Mr. George Herbert's: . . . heart-work and heaven-work make up his book." While, to come down somewhat nearer to our own time, we may remember that "The Temple" was the one book which brought any peace to Cowper in his hours of deepest dejection: "It never seemed so much alleviated as while I was reading him." It is pleasant to think of this, as one recalls Herbert's diffident hope that his poems might turn to the advantage of some "dejected poor soul."

Let no stranger to Herbert's poetry set

about making its acquaintance without also reading his life as told by Izaak Walton in his "Lives" (1670), which, though it contains occasional errors, is written with such gentleness and gracious ease of style that it will always remain the sovereign interpretation of the man. It must suffice in this paper to set down very briefly the main facts of Herbert's history. He was born in 1593, in the Castle of Montgomery, in Wales, of a noble and ancient family. He was the fifth of seven sons, the eldest of whom, Edward, became famous as Lord Herbert of Cherbury. He was educated at Westminster School and Trinity College, Cambridge. He was twelve years old, however, before he went to Westminster, and until that time enjoyed the care of his mother, Lady Magdalen Herbert, who, left a widow in 1597, gave herself with complete devotion to the training of her children. She was an admirable type of the great lady of her time, clever, accomplished, witty, warm-hearted, and devout. To her George Herbert owed the deepest influences of his boyhood, and he did not fail to recognise it. The affection and reverence with which he regarded her found expression in the Latin poems, the "Parentalia," which he wrote in her memory.

He quickly showed great aptitude for learning and obtained distinction both at Westminster and Cambridge. At the University his scholarship and his poetic gift, which had made its appearance at an early age, added to great personal charm, combined to win for him a prominent place. It had been from the first his resolve to give himself to the service of the Church, but many years passed before it was carried out. There lay between the conception of his purpose and its realisation not a few of those "many spiritual conflicts" of which he spoke in the dying message quoted above. The brilliancy of his gifts, together with his aristocratic birth, pointed the way to a distinguished position and a great public career. The prospect attracted him, it tempted his ambition. And for a time, though not without fears and scruples, he pursued it. In 1619 he obtained the office of Public Orator of the University, and held it for eight years. The post brought him frequently into contact with the Court, upon which he waited assiduously. He looked for further preferment, and relying upon the personal favour of the King and the influence of powerful friends, was in good hopes of being chosen a Secretary of State. His desires, however, were not fulfilled, the powerful friends died, soon after the King himself died, and with them went all hope of effecting his ambition. He now resigned the Public Oratorship, and spent a season in retirement in the country, during which time, says Walton, "he had many conflicts with himself whether he should return to the painted pleasures of a Court life, or betake himself to a study of divinity, and enter into sacred orders, to which his dear mother had often persuaded him. At last God inclined him to put on a resolution to serve at His altar." Many echoes of this conflict may be heard in the poems; we are surely not wrong in detecting such in lines like the following from "Submission":—

Were it not better to bestow
Some place and power on me?

Then should Thy praises with me grow
And share in my degree. . . .
How know I, if Thou shouldst me raise,
That I should then raise Thee?
Perhaps great places and Thy praise
Do not so well agree.

He was ordained in 1630 and immediately appointed to the living of Bemerton, a "country parish on Salisbury Plain, with its twenty cottages, and less than a hundred and twenty souls." No one surely has ever entered upon the work of ministry with more absolute self-dedication and more perfect humility than George Herbert when he began his life at Bemerton. What qualities of heart and character, what industry and patience and surpassing love the office appeared to him to demand may be gathered from "A Priest to the Temple; or, the Country Parson," in which he set down the form and character of a true pastor, that he might, as he said, "have a mark to aim at." Respecting this little manual it may be said that the pastor who keeps it not by his side or in his heart deprives himself of a very living source of spiritual provocation and practical suggestiveness, and is the poorer for the loss. No changes in the fashion of opinion or practice can put it out of date. In this connection I cannot forbear to quote the poem "Aaron." We may read in it his deep sense of unworthiness and the means by which that sense was lifted away, and in whose strength it was he became strong. It is, moreover, a thoroughly characteristic example of his quaint manner and exquisite art:—

Holiness on the head,
Light and perfections on the breast,
Harmonious bells below, raising the dead
To lead them unto life and rest:
Thus are true Aarons drest.

Profaneness in my head,
Defects and darkness in my breast,
A noise of passions ringing me for dead
Unto a place where is no rest:
Poor priest, thus am I drest.

Only another head
I have, another heart and breast,
Another music, making live not dead,
Without Whom I could have no rest:
In Him I am well drest.

Christ is my only head,
My alone-only heart and breast,
My only music, striking me ev'n dead,
That to the old man I may rest,
And be in Him new-drest.

So, holy in my head,
Perfect and light in my dear breast,
My doctrine tun'd by Christ, Who is not dead
But lives in me while I do rest,
Come, people; Aaron's drest.

His first sermon was adorned with a good deal of eloquence and learning, but at the close of it he told his congregation that he did not intend to pursue this style of preaching, and he would be more plain and practical in the future. It was not God's purpose, he said, to lead men to heaven by hard questions, so he would not seek to fill their heads with "unnecessary notions." In this spirit he did all his work, forgetting himself and making all things subservient to the spiritual good of the little company of country-folk committed to his charge. He restored the church and took especial care that everything within it should be becoming and in order, and all the details of worship should be performed with care and reverence, desiring, he said, to keep the middle way between superstition and slovenliness. Very beautiful is the picture

our thought summons when we recall Herbert's life at Bemerton. We see his refined and delicate figure moving with quiet ease among his simple parishioners, caring for their wants and feeling with them in their troubles, or we hear him speaking from his pulpit on those "moving and ravishing texts" in which he delighted, or labouring to communicate to his hearers some appreciation of the beauty and imaginative appeal that the services and temperate ritual of the Church possessed for him. We think of him also walking to Salisbury twice a week to listen to the Cathedral music, in which he found such refreshment and inspiration, as we read in "Church Music":

Sweetest of sweets, I thank you! when dis-
pleasure
Did through my body wound my mind,
You took me hence, and in your house of
pleasure
A dainty lodging me assigned.

But his ministry was very brief, it lasted scarcely two years. Consumption, which had been in him when at Cambridge, grew rapidly upon his strength and carried him off in March, 1832. "The Sunday before his death," says Walton, "he rose suddenly from his bed or couch, called for one of his instruments, took it into his hand, and said, "My God, my God,

My music shall find Thee,
And every string
Shall have his attribute to sing;

and having tuned it, he played and sung:

The Sundays of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the eternal glorious King:
On Sunday, Heaven's door stands ope,
Blessings are plentiful and rife,
More plentiful than hope.

"Thus he sung on earth such hymns and anthems as the angels and he and Mr. Ferrar now sing in heaven."

When he had made his final decision to take orders, friends remonstrated with him on the ground that this was too mean an employment for his abilities, and while at Bemerton, it was the complaint of many contemporaries that "he lost himself in that humble way" in giving his talents to an obscure little village. In his answer to the former he had said it would be his labour to make "humility lovely in the eyes of all men." And surely in this also lies the answer to any who would echo the complaint that he was lost at Bemerton. For there in very truth he did make humility lovely, and there also he wrought the precious stones of "The Temple," in which the grace of that humility and its fruits lie open to the eyes of all men for ever.

AMBROSE BENNETT.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

TWO OPPOSING TENDENCIES.

SIR,—It is something, as Mr. Gow says, to have drawn Achilles from his tent. Mr. Armstrong regrets to see denominational names on our church buildings, acknowledges that there is danger of congregations which receive grants from the British and Foreign Unitarian Association feeling pledged to Unitarian Christianity, and confesses that a Free Church organisation for ecclesiastical functions among us is worthy of earnest consideration. This is a good beginning, and I am thankful for it.

But I want more. I want him, first of all, to realise that the sectarian influence of the British and Foreign Unitarian Association is no mere bugbear of my imagination, but a very serious evil. He quotes a passage from the annual report of the Association to show the catholicity of its aim and work; and he adduces as evidence of this the model open trust-deed recommended by the Association, and published in the Essex Hall "Year Book." But what has a doctrinal association, doctrinal in name and basis, to do with a model open trust-deed? *It has not an open trust-deed itself!* Its own trust-deed is one which limits it to particular theological doctrines! Let the Association get rid of this, let it be a Free Religious Society, with a model trust-deed of its own, and I will believe in its professions of catholicity. Until then, such professions are absolutely at variance with its constitution.

It is no good saying that the Committee and officers who manage the affairs of the Association are liberal in spirit. I do not doubt that most of them are. But if *all* of them were as liberal as they could possibly be, it would not alter the fact that the Association is an institution with a doctrinal name and basis; and, as such, it goes quite beyond its own doctrinal province, and infringes dangerously on the rights of our Free Churches by taking up ecclesiastical duties. An institution that commends itself in proportion as it transgresses its constitutional limits is scarcely satisfactory; and, in spite of the liberal spirit which is continually pushing it over these borders, the Association necessarily exerts a sectarian influence, and has done it so long that it has become unconscious of it. For instance, it includes Free Churches and ministers of Free Churches in a "Unitarian Almanack"; it classifies Free Church institutions like the "Midland Christian Union" and the "London and South-Eastern Counties Provincial Assembly" under "Unitarian Societies" ("Almanack," 1897, p. 155); it speaks in its annual report (1896, pp. 11, 15f., 21f., 33) of Free Churches as "Unitarian churches" or "Our Churches"; it publishes appeals to Free Churches to take this doctrinal name ("Appeal for Church Extension," pp. 9, 10), and writings which throw ridicule on ministers who refuse to label their churches "Unitarian" ("Heads of Unitarian History," pp. 126, 130), which suggest the surrender of our Free Church

matters to the Association as "the centre and help of all our local Associations" ("Appeal," introductory note), and even hint that the Association should become "the executive arm of our Triennial Conference" ("The Story of Two Associations," p. 9); it subsidises some of our Free Churches, thereby inevitably giving a premium to those which embrace and hold Unitarian views; it sends visitors to these subsidised churches, who urge the congregations to have the "courage" to put their Unitarianism on the chapel board or congratulate them on doing it, who report on the condition of these churches, and thereby exercise some supervision over them; it makes grants of money to Free Church ministers for using their places of ministration for Unitarian lectures; it appoints, or has a voice in the appointment of "district missionaries" who shall spread their Unitarianism through the medium of Free Churches; it has established among our churches a Unitarian Association Sunday; it has received property of our Free Churches, and even funds in trust for our Free Churches; its energetic secretary, who makes no secret of his wish that Manchester College might be known as a Unitarian College, frequently has the charge of free pulpits, receives confidences from Free Churches, administers fatherly and semi-archiepiscopal advice to Free Churches, and has been heard to say that if all our 350 pulpits were vacant he could fill them in a few weeks from among his correspondents.

What does Mr. Armstrong say to these things? Is this sectarian influence or not? What does he say of the Association for spending money subscribed for expressly Unitarian ends on other than Unitarian purposes? Or what does he say of the Free Church public for allowing their ecclesiastical affairs to pass into the keeping of a doctrinal society? Whatever side we look at the matter, it is a scandal; but apparently Mr. Armstrong has been willing to let it continue. At any rate, he has not made any protest that I know of. And even now, in spite of his concessions above, he does not disapprove. I have received an invitation to the annual meetings of the Association on June 1 and 2 next, and I read that this private, unrepresentative, irresponsible, doctrinal society, with a closed doctrinal trust, is going to give a whole morning to the discussion of the life and work of our Free Churches. But so little moved is Mr. Armstrong by the audacious unconstitutionalism of the Association in discussing such a subject, or by the unpardonable indifference and laziness of Free Churchmen to permit it, that he is actually prepared to take a leading part in the discussion himself. If he were a true champion of catholicity, instead of doing this he would move the previous question, and declare such a subject to be entirely outside the domain of that or any other doctrinal society.

The fact is Mr. Armstrong is somewhat blinded by his ardour for Unitarianism. He is so keen for theological *truth* that he does not see its secondary value to *religion*. He does not recognise the principle of religion before doctrine as the principle of Free Churches. He does not acknowledge that churches should be free ten thousand times more in the interest of common worship and service than of theological

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homœopathic Chemists, London."

truth. No doubt religion and doctrine are inseparable; but the emphasis can be laid on the one or the other, and the emphasis determines the liberal or the sectary. Whoever puts the stress on religion, even if he be an old-fashioned Trinitarian, is the true Free Churchman; but whoever puts the stress on doctrine, even if he be the most enlightened Unitarian, is the real dogmatist. Our churches exist to promote liberalism, to tell men that the important thing is not so much what they *believe* as what they *love*. Yes, what we love, what we have faith in, what we hope and pray for, is the principal thing; and belief, even Unitarian belief, is of very minor importance. When Mr. Armstrong draws up his list of great Unitarian tenets and asks me whether they are not of immense value to the world, I reply, It depends on the love behind them, on the spiritual passion which makes them live, on the heart and soul of the man who believes, on the degree of his fervour for the things of God.

As a Unitarian, I cannot but wish that men should give up the bewildering doctrine of the Trinity and the narrow ideas that have gathered about it, but as a Free Churchman I care, or I should care, vastly more that they should repent and put away their sins, and become a kinder, juster, purer, braver, more godly people. Our trouble as Free Churchmen is not that there is a world to be Unitarianised, though there is that, so much as a world wanting righteousness and a new heart and a deeper sense of the mystery and sacredness of living. We are in an age that is weary of its hard intellectualism. Men want to be good, to be pure and simple, to love God and to feel that God loves them; and it is for us Free Churchmen to leave the old, worn-out boast of superior knowledge, which has blinded every sect in Christendom, and to pray for the power to heal and bless.

If this is so, then I submit that to hand over the consideration of our Free Church life and work to a private, unrepresentative, irresponsible, doctrinal Association, with a narrow doctrinal trust, is simply to abandon the Free Church principle to the winds, and that the conference announced for June 2 at Essex Hall is absolutely out of order.

How much longer will such an unprincipled state of things be tolerated? The inconsistency every year is more glaring, and the time is not far distant when even Mr. Armstrong's powerful apology will be unavailing. The two tendencies which I have traced, and which nobody denies, in our "body" are not merely complementary. They are of different rank and worth, and on the supremacy of the spiritual and Catholic over the doctrinal depends the future of our churches.

EDGAR I. FRIPP.

All Souls' Church, Belfast.

THE Rev. Henry Solly writes, as an advocate of about forty years' standing, in support of Mr. Fripp's plea for "the Catholic principle," urging the vital importance of maintaining our great inheritance of non-credal liberty. "I well remember," he says, "hearing my father describe the strong objections entertained by his father and mother to labelling the 'Old Meeting,' Walthamstow, which they and their relatives had helped to build, with the name of *Unitarian*." But Mr.

Solly's special object in writing is to insist that the liberty of our churches (both the old Presbyterian foundations and the later Unitarian Societies) ought to be defined in terms of Christianity, and he looks in vain in Mr. Fripp's concluding chapter for a single sentence or expression which would indicate his acceptance or desire for a Christian basis of the "Free Church" for which he pleads.

The Rev. Thomas W. Scott also writes to us on this subject from Ireland, where, he says, "There is a Non-subscribing Presbyterian Church, whose constitution, those of us who are acquainted with it, think very much to be preferred to the anarchic condition of English Unitarianism. There is more genuine freedom and less interference with the rights of congregations in the Remonstrant Synod of Ulster and the Presbytery of Antrim than in any corresponding group of English churches." A Non-subscribing Presbyterian Church is, in Mr. Scott's view, what we want in this country.

TRAINING COLLEGES FOR TEACHERS.

SIR,—Will you kindly allow me to call the attention of your readers to a subject of great public interest, which I do not think has yet received the attention which its importance merits—the question of Training Colleges for teachers in elementary schools. Nearly every principle of religious liberty and equality is outraged by the existing system, and until a very radical change takes place, elementary education in this country must remain in a backward condition. The extreme clerical party were thoroughly beaten in their attempt to impose creeds and tests upon teachers employed by the London and other School Boards, but clericalism still holds the citadel in respect to the training of teachers.

There are in England forty-three residential colleges for the training of elementary teachers; of these, thirty are under the strict denominational control of the Anglican Church, three are held by the Roman Catholics, two by the Wesleyans, and only eight are open to young men and women without question as to their religious beliefs. The accommodation provided in these colleges is as follows:—Anglican, 2,273; Roman Catholic, 213; Wesleyan, 227; a total denominational accommodation of 2,713, as against 781 available unsectarian places. If the teachers trained in denominational colleges were all employed in denominational schools, some plea of justification might be made; but when it is remembered that the last published report shows that while 11,248 trained teachers were employed in Church of England schools, 19,222 trained teachers were employed in Board and British schools, the injustice of the present system is at once apparent. It should further be borne in mind that the bulk of these denominational colleges are supported almost entirely by Government grants and students' fees. The Anglican colleges received the large sum of £74,531 in one year in Government grants, and £22,357 in fees from the students, while the income from subscriptions and endowments amounted to only £8,315.

There are few more flagrant examples of the infringement of the principles of

civil and religious liberty than these sectarian colleges afford. Provision is made in the Education Acts for the protection of the consciences of scholars, but there is not so much as a "conscience clause" in connection with these institutions for the education of teachers; and it is notorious that many young men and women are driven to seek "Confirmation" simply in order to obtain admission to these colleges.

Nor does this complete the catalogue of evils associated with these sectarian institutions. The Government reports bear witness against several of them on account of their bad buildings, their inferior educational appliances, their poor and mean conceptions of the vocation of the teacher, and their unsympathetic management. Mr. A. J. Mundella, the new Secretary of the National Education Association, has just prepared a valuable pamphlet on the whole question which is worthy of the serious study of all friends of education, and especially of all lovers of freedom of conscience. He mentions the case of one Church College which had been in existence for thirty-four years before it was considered necessary to have as part of its equipment for the intellectual training of teachers—a library! The premises of another large and important college are described in a Government report as "very inferior, and in most respects unsuitable."

In addition to all this there is a great and growing lack of accommodation for the proper training of teachers. Most of the students remain two years at college, and it appears that the total number of available places last year in all colleges was 2,180. The utter inadequacy of this provision will at once be seen when it is remembered that 5,687 students passed the Queen's scholarship examination, and were thus qualified to enter college. The Government Inspector reports that a large number of these students "did not seek admission," but 1,664 who sought admission could not obtain it. This fact reveals a very serious state of affairs, especially as School Boards are insisting more and more, and rightly insisting, that they will employ only well-trained teachers.

I hope I have now said enough to warrant my contention that this question of the provision for the adequate and efficient training of teachers is one that deserves the serious attention and study of the readers of THE INQUIRER.

W. COPELAND BOWIE, M.L.S.B.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 75, Lancaster-gate, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. Thomas Stevens, 5s.; Miss Russell, £1 1s.; Miss Aitken, 10s.; Rev. R. B. Drummond, £1; Mr. W. Spiller, £5; Mrs. C. Jecks, £1; Mrs. Wrigley, £1; Miss Wrigley, £1; Mr. Bromley, 10s.; Miss Preston, £1; Mr. Wright, £1 1s.; Mr. F. Schwann, £1 1s.; Mrs. Chatfield Clarke, £1; Mrs. Wood, 10s. 6d.; Miss Tribe, 10s. 6d.; Mrs. A. Collier, £1 1s.

EVERY poet, every philosopher, must begin from the beginning. Whatever he brings forth must spring out of the depths of his own nature, must have a living root in his heart.—*Guesses at Truth*.

OBITUARY.

MR. CHARLES COCHRANE.

THE death of Mr. Charles Cochrane, J.P., of Stourbridge, which came on May 11 as a release from grievous sufferings, deprives our religious fellowship of a staunch supporter and a very true and generous friend.

Mr. Cochrane was born in 1835, in the neighbourhood of Dudley, the eldest son of the late Mr. Alexander Brodie Cochrane, a member of an old Scotch family, and a man of high position in the iron trade of the Midlands. The ironwork of the Crystal Palace, the Runcorn Bridge across the Mersey, Holborn Viaduct, Westminster Bridge, Charing-cross and Cannon-street Stations are monuments of the enterprise, energy, and engineering skill of the firm. Mr. Charles Cochrane, having gained experience in charge of the blast furnaces of the firm at Middlesbrough, early joined his father as a partner, and on the death of the latter, in 1863, shared with his brother, Mr. J. B. Cochrane, the management of the Woodside Ironworks. A member of the Iron and Steel Institute, and of the Institution of Mechanical Engineers, he followed to the last with the closest interest the development of the scientific aspects of his trade, while at the same time deeply concerned in its wider social bearings, and constantly active in upholding the highest traditions of a great manufacturing district. His interest in education was inherited, his father having been the founder of the large schools at Holly Hall, and he proved himself one of the most discerning and generous supporters of every movement that made for the social well-being of the people. A characteristic instance of his liberality was his gift in the Jubilee year of £225 to cover the cost of presenting to every scholar in the elementary schools at Dudley a memorial copy of the Revised New Testament.

Mr. Cochrane was a strenuous Liberal, and for many years an active leader in the political field. He followed Mr. Gladstone in his policy of Home Rule for Ireland, was earnestly opposed to the connection between Church and State, and was a thoroughly convinced Free Trader. On the incorporation of Dudley he was a member of the first Town Council, and was second Mayor of the borough. Only the stress of other engagements and, latterly, failing health prevented his acceding to a request that he should stand for Parliament. In religion also Mr. Cochrane showed the strength and independence of his mind.

More than twenty years ago he separated from the Church of England, in which he had been brought up, and, as a Unitarian, became a member of the congregation of the old Presbyterian Chapel at Stourbridge. His generous support of many institutions connected with the religious body with which he thus became associated is well known. The Ministers' Benevolent Society was particularly indebted to him for constant gifts.

Mr. Cochrane married a daughter of the late vicar of St. Edmund's, Dudley, who, with a son and daughter, survives him. The memoir in a local paper, to which we are indebted for the above facts, adds that he had another son, who, about the age of fourteen, was accidentally shot by a companion. This was one of the great sorrows

of his life; and it was characteristic of him that on the Sunday following the deplorable accident he appeared in church accompanied by the young friend who had been the unwitting cause of the sad bereavement.

In accordance with his own instructions, Mr. Cochrane's body was cremated at Woking on Saturday last, and the subsequent funeral took place at Stourbridge Cemetery on Tuesday afternoon, the service being conducted by the Rev. A. W. Timmis. Among those who were present were the President and Secretary of the B. and F.U.A., Mr. Charles Harding (representing the Ministers' Benevolent Society), Mr. A. W. Worthington (representing the Sustentation Fund), and the Revs. A. A. Charlesworth and J. Harrison (representing the Midland Christian Union).

A memorial service will be held on Sunday morning in the Stourbridge Presbyterian Chapel.

MR. C. J. ENGLISH.

ONE of the original members of Hope-street Church, in Liverpool, and a member of the earlier Paradise-street Chapel, has passed away in Charles John English, who died on Tuesday, May 10, at his residence, 171, Upper Parliament-street, aged 78 years. Mr. English for many years held a high position in the commercial, political, and social life of Liverpool. More than sixty years ago he began business as a ship broker, and was a member of a leading shipping firm, which traded with America before the introduction of steam. In politics he was a strong Liberal, and worked for Mr. Gladstone in his candidature for South-West Lancashire. In 1865 he was returned to the City Council, and for a short time represented Rodney Ward. Mr. English was a man of wide sympathies and no mean culture. He was one of the Vice-Presidents of the Literary and Philosophical Society, and one of the founders of the Geographical Society. He was also one of the earliest members of the Philharmonic Society. He took always a loyal interest in whatever concerned the welfare of our churches. His was a familiar figure at the meetings of the Provincial Assembly, of the Domestic Missions, and of other societies. Quite recently at the annual meeting of the North End Domestic Mission he recalled the early days of the foundation of the Society, in which he had a part. He always spoke with the utmost reverence and grateful affection of Dr. Martineau, and of the benefits he had received under his ministry in the old days. In his attachment to Hope-street Church he had been faithful to the last.

The funeral took place on Friday, the 13th inst., at the Ancient Chapel of Toxteth, the service, in the absence of the Rev. R. A. Armstrong, being conducted by the Rev. T. Lloyd Jones.

MR. PETER TORDOFF.

On May 9, Mr. Peter Tordoff, one of the most faithful members of the Chapel-lane congregation, Bradford, passed away at his residence in Burnett-avenue, in his fifty-fourth year. He was interred in the burying-ground attached to the Independent Chapel, Wibsey, on Wednesday, May 11, the Rev. E. Ceredig Jones, M.A., and the Rev. Mr. Poynton, Con-

gregationalist, officiating. On Sunday a memorial service was held at Chapel-lane, and the Rev. E. Ceredig Jones made the following reference to the deceased:—"Since we met here last Sunday our church has sustained a severe loss by the death of Mr. Peter Tordoff, who was for many years a devotedly attached member of the congregation. He began attending the services about thirty years ago, and ever since that time he has been a most loyal friend to the cause. Of him it might be justly said: 'He hath done what he could.' He was naturally gifted with sound common-sense, which he applied to his religion as well as to the ordinary affairs of life. Indeed, it has seldom fallen to my lot to meet with anyone who had a finer appreciation of the great principles of our faith than our departed friend. In his travels he did much to disseminate our views on great religious problems by the distribution of our literature, by private conversation, and most of all by his upright and honourable life. In his home, among his friends, and in his commercial relations he gave us the impression that, like the patriarch of old, he was a man who walked with God. A few years ago he gave the community a proof of his absolute integrity by his action in discharging claims from which the law released him. . . . He was the declared enemy of meanness of every kind, and the friend of all that was just and good."

"He had been brought up in another religious communion; and in recognition of the benefit which he had derived in his boyhood and youth from his connection with the chapel at his native place, he continued to support it to the last. Thus, in his religion, as well as in everything else, he was the soul of honour. He bore his long and trying illness with a courage that was beautiful to witness. He could look the whole world in the face and say that he had honestly striven to do justly, to love mercy, and to walk humbly with God."

HUNGARIAN LETTER.

THE account of the Rev. Thomas Hunter's death urges me to say a few words of condolence in the name of my Hungarian friends who knew him. Among the great number of those English Unitarians who so kindly offered their friendship to us there was, perhaps, not one who could make it so keenly felt as Mr. Hunter did. As librarian of Dr. Williams' Library, he was always found there in that splendid central place. There he was the best guide to the English literature, for he knew what there was to be had in the library. Besides, he was always ready to be a guide in that tremendous city of London. Indeed, he, with his sweet and gracious manner, was able to awaken a perfect trust and confidence towards himself, which was most precious for a strange young man, especially in the first days of his arrival.

There are a great many very important topics which would interest your readers. Let me notice some of them. All those who enjoy political and religious liberty and equality were certainly at one with us in the month of March, when the whole of Hungary celebrated the fiftieth anniversary of the proclamations of these grand rights and privileges of the people. The Royal sanction of the laws brought

in both Houses was celebrated, though not so universally. This fact is worthy of notice if one is going to judge rightly those movements of the Hungarian nation which broke out in a war for independence. History gave justice to the nation, and our present king proved his wisdom anew by joining the nation and sanctioning the law brought by both Houses in acknowledgment of the great importance of the fundamental laws created in 1848 by Kossuth, Deák, Szécheny, and other celebrities of that time.

Just at present a new Bill is under discussion which is also founded on the laws just referred to. This is relating to the raising of the Protestant ministers' salaries, first to 600 and then to 800 florins, from the State's treasury. This is very important to us Unitarians, since our ministers are very poorly paid by their congregations, which are very poor, one or two excepted. I cannot say that we are very glad of it, because we are afraid that the independence of our congregations, fully enjoyed up to the present, shall be made somewhat problematic, but for pecuniary reasons referred to just now, and because the Protestant churches accepted it on the same scheme, we were almost forced to follow them. I hope that now we shall be able to supply our vacant places with some vigorous young men, who are very much needed. Theological education is an impending question with us which is waiting for a due solution. I mean to say that we want very much a good place for our theological college, which is now placed in the old building occupied chiefly by the gymnasial (high school) classes. We want stipends for the students in order to save them from a troublesome work of earning their living by giving private instruction to young boys. I must add that we want at least one professor more who shall work exclusively in the theological college. All this means that we want a Mæcenas like your own Mr. Tate.

Our Unitarian social movements were very successful this winter. At Kolozsvár we had our public lectures, which were even better attended than before. This is owing partly to a new attempt which we tried by forming a singing choir of Unitarian girls, who performed some very fine hymns at the beginning and end of the lectures. I never thought that this would be appreciated so much.

Let me mention that in almost all of the congregations there was going on the preparation of scholars above twelve years of age for confirmation in religion. This is a very ancient practice with us, and we find it most useful as a means of making the young men conscious of their religious duties. It means even more than this, because in this way the Unitarians of the future are made acquainted with one another, which, as a rule, has its effect on their life for the future as well. The more well-to-do get to know the poorer, the poor are made to feel that they have, and will always have, a place that will receive them with the tenderest love. Ministers never have a better opportunity of making their influence felt. I know that some of our Unitarian ministers in England have their confirmation classes, but I wish that all of them would have it, for however simple our religious principles are, they must be taught to our young men while they are learning those other secular principles which shall be their guides in their daily occupations.

GEO. BOROS.

THE CHILDREN'S COLUMN.

"EYES AND NO EYES."

I HOPE you have read, in "Evenings at Home," the story above named? If not, pray read it; and "when read, make a note on't!" You are sure to have heard of poor London children, who are shut out by streets, walls, and gutters from the beauty of this earth. They are not quite cut off from Heaven, for they can look up to the sky and see the blue by day in spite of the smoke, and the stars by night, between the chimnies. But they don't know a bee or a frog by sight; they have never seen a bluebell or a buttercup growing. I have heard a story of an old gentleman, a very learned and good man (I knew him well)—how he was walking with a friend, on a grass plot, talking of high and deep things—when he suddenly stopped, and pointing downwards, said, "What is that beautiful little flower?" And his friend, with some surprise, replied: "That beautiful little flower is a daisy!" That a man should have so spent all his early life in learning from books that his eyes were never opened to the book of God's works is sad, and not right. You are sorry, I am sure, for the poor children, who are shut up in towns from the green and flowery earth; and for the sage, too, who had not learned to open his eyes. You live near the country; or learn, perhaps, many lessons from books about things you ought to see. You can talk reasonably of butterflies and beetles—perhaps of stamens and petals; the question is, Do we all see with our eyes? Books are good, they tell us things; but we forget! Before there were books were the things that the books tell about! "All things bright and beautiful," "All creatures great and small," "All things wise and wonderful," were there—and are there. If we only open our eyes, look for ourselves and see, wonderful things will come into our minds from outside and stay! Look, and look again, *now*, and you won't have forgotten what you see when you are seventy. What is committed to the faithful eyes lives in the brain as long as the brain lasts!

If I ask you about a few very common things, it is only because I saw them first for myself and nobody told me. Have you noticed the dew-jewels in the sunshine? How while you keep your eye on one drop and gently move your head it passes from blue to red, red to yellow, yellow to green. I was a grown man before I had seen, that is, marked this. Since then I try it every sunny day that I am up early enough, and never tire! Nobody tires of the rainbow, and these dew-gems are crumbs of rainbow spread over every grass plot. Last winter there was so little snow that it was precious—almost too scanty for snowballing. Did you catch, on a dark sleeve, a flakelet or two, and mark the exquisite six-branched stars with branchlets on the branches? Books will tell you of more than a hundred different forms. With "unarmed eyes," as the Germans say, one can make out, perhaps, half-a-dozen different shapes: that six-pointed star the most frequent. When once you have seen these lovely shapes, then you may think of the millions of them piled one on another to make a white world, and your soul may open to the thought of the infinite stores of beauty which the Creator keeps

in His storehouses, and scatters, with such loving generosity, over His world for us to find and see, and gather up, and enjoy, and learn to adore Him. But it is spring now, and if we are to learn to look we must begin where we are! You have seen how the buds of forest trees—beech, lime, chestnut—throw off their winter wraps to let out the green leaves, till the ground about the stems is almost covered? This has been called "Spring fall of the leaf." Before all these winter-wraps are down, I find a little bunch of elm-seeds. On a tiny stalk, I see a little heart-shaped leaf, with a brown red spot in the middle. In that spot is the seed. The thin leafy part being light, helps it to fly so that elms may be multiplied. If all of these seeds were to grow, I think the county of Devon would soon be all one elm! But they don't, and our watching will not tell us what becomes of all the rest after one in 10,000 that grows. We must go, for that, to books, which tell how men like Mr. Darwin watched, and sought, early and late, to see how Mother Nature brings up her great family.

The last winter was so extremely mild that plants which usually die down to the ground in November (to disappear altogether, if yearly plants, or to shoot up again, in spring, from the roots that go on living under ground), went on flowering till winter came in February, and have begun flowering again on the old stems. I am watching to see whether they will live through this year until next winter, which seems likely. You have heard, in warm moist spring weather, "that one can almost see the plants grow." Quite see them growing, we cannot; but can easily mark how much they do grow in the compass of twenty-four hours. Two days ago I fixed a long cane close by a stout stem of foxglove, and notched the cane to mark the height. Next morning, my stem was almost two inches taller; and to-day after forty-eight hours it had lengthened fully four inches. I have noted still quicker growth in the creeping canary nasturtium. But in this "Story without an End" of the wonders of Nature close about us one must cut off somewhere!

WILLIAM H. HERFORD.

Paignton, S. Devon.

BEAUTIFUL THINGS.

BEAUTIFUL faces are those that wear—
It matters little if dark or fair,
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through

Beautiful feet are those that go
On kindly ministry to and fro,
Down lowliest ways, if God wills so.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,
Beautiful goal with race well run,
Beautiful rest with work well done.

—SELECTED.

EXPRESSION is action; beauty is repose.
—*Gueses at Truth.*

The Inquirer.

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LONDON, MAY 21, 1898.

WILLIAM EWART GLADSTONE.

THE greatest of Englishmen is dead. It is impossible to conceive that there lives the man who would seriously advance the claim of any other of our countrymen to vie with Mr. GLADSTONE for the first place among Victorian or nineteenth century Englishmen. Among statesmen PEEL approaches him most nearly in character. But PEEL had not the massive force of GLADSTONE. Take him all round as man and statesman, weigh him intellectually, morally, religiously, and we must go back at least to CROMWELL to find his peer.

And this, I believe, will be the deliberate verdict of every man of balanced judgment, whether politically he were follower or foe. Indeed, none but the party-hack was always GLADSTONE's follower; and the party-hack he was apt to confound by some high-strung act of renunciation, as when he suddenly left PEEL's Government because he would not be responsible for, though he was ready personally to support, the increase of the Maynooth grant. By that act he believed, and friends and foes believed, that he was sealing his political career. The act was based on a most fine-drawn scruple. But it revealed the character of the man,—a politician, yes; but a politician to whom unsullied honour and unswerving principle were first of all things.

None but the party-hack was always GLADSTONE's follower. In his early

days the Free-trader, the Dissenter, the Reformer found in him a strong antagonist. In State and Church he was unswervingly Conservative. Yet, even at his first candidature for Newark, he refused to be called the "nominee" of the Duke of NEWCASTLE. When, by the slow, sure working of intellect and conscience on a mind naturally Conservative in sentiment, but Liberal through lucidity of thought and brilliancy of insight, he had become head of the party of reform, he still many times offended his own supporters by the individuality of his judgment and the resoluteness of his action. Nonconformists have on great issues been forced to an antagonism with him as vehement as the support which, on the whole, they have rendered him throughout the later period of his political life.

All this is only to say that GLADSTONE had in full measure the individualism of greatness. But the predominant and governing note of his character was his religiousness. That religiousness took forms generally thought little consonant with the spirit of the Reformer and apostle of human freedom. He never realised the evil or the danger of sacerdotalism. He entertained the highest veneration for a sacramentarian Christianity. But that was because this was the form in which religion had come to him as the overruling sentiment of his life. And the real man in him responded, not to the priestcraft, but to the religion within the sacerdotal forms. And so he was able to set his face as flint against many things which the priests of his Church would fain have seen him fostering; and he was able with amplest generosity to acknowledge how "the Nonconformist conscience" made for righteousness, and how Nonconformists were "the backbone" of the party of reform.

To write of Mr. GLADSTONE almost at the moment of his decease is as though one were to try to sketch, while seated at its base, some mighty headland rising sheer a thousand feet towards heaven. You must have distance and perspective to sketch that giant cliff with truth—watch it amid the play of waves upon the shingle and see the storm-cloud touching its lofty front. Of GLADSTONE one writes to-day under the impression—one might say almost the *oppression*—of a colossal personality which can only in due course of history take its rank in the vast panorama of humanity. For the story of GLADSTONE, is it not the story of the nineteenth century? What is there in our history as a people these three-score years by-gone with which he has not to do? Naples, Bulgaria, Ireland, Armenia, how many races are there who bless his name as in fact or in will the great emancipator? So large a part played by one

brain and heart, and so long sustained, and always with the love of God and righteousness as the prevailing motive, has not its parallel in our annals.

The world, looking back on the nine decades of GLADSTONE's life, will ask, "What has this man *done*?" And the story will be told of his multifarious part in legislation, in finance, in foreign policy. I prefer to ask at the present moment, "What has this man *been*?" For it is what he has been, even more than what he has done, that has left its mark deep-scored on the history of the world.

His legislation has been various and bold. But it has been marred and weakened by the forces of compromise that have been brought to bear against it. He has seldom dared to propose the most he willed, and what he has proposed has rarely been carried whole through the Upper Chamber. In foreign policy he has had to work amid the myriad falsities of diplomacy and the unsleeping jealousies of parties and of nations, and it has rarely been in his power to carry out unhindered his designs. So that, great as he has been, we have in his achievements no full reflection of the man. But when we ask, not what has he *done*, but what has he *been*, the answer reveals a personality as splendid as any recorded in the folios of history.

His actuating principle from first to last has lain in the assumption that the nation as such has a conscience, and that the life and deeds of the nation are to be those of a moral being. This was the avowed theme of the famous book of his youth on "The State in its Relations with the Church," in the days when MACAULAY described him as the "rising hope of the stern and unbending Tories." This was the inspiration of the impassioned appeals of his latest years on behalf of tortured and massacred Armenia. And his figure from first to last has been the figure of one walking through the mazes of politics and diplomacy with a single eye to righteousness, and to that highest national honour which is in the keeping, not of the sword, but of the conscience.

The man who dared to yield to the Dutch after the battle of Majuba Hill, whether he were right or wrong, showed a courage and a conception of the essence of a nation's honour to which no other modern statesman whom I can recall has ever shown himself capable of rising.

I would fain avoid casting any adverse reflection in this hour of national mourning on leading politicians of any party; for there is no party-man, however zealous, who does not feel that we have lost not only the leader of a party, but a mighty Englishman. Yet it is impossible, save by contrast, to realise all that we have lost in the moral greatness of this chieftain. The whole tone of political controversy, of attack and defence alike, has fallen many degrees in the

brief years since he was foremost in the lists. Not only did he always contend on the loftiest level, but he constrained his opponents to the like elevation. Perhaps the greatest advance in influence and reputation that he ever made at a single step was in his famous *Don Pacifico* speech in reply to PALMERSTON. No statesman ever reached a higher dignity than that of the burning sentences in which he rebuked his rival's bluff and braggadocio. From that day men discussing in GLADSTONE'S presence problems of international concern were compelled at least to try to make out a case, not for the narrow expediency only, but for the justice and righteousness of their cause. Not in his day were British interests, in the coarse sense of commercial advantage, ever suffered to be the final test of policy. A leader who would oppose himself to GLADSTONE had to make some sort of counter-appeal, however halt and lame, to the highest sentiments of the British people. For GLADSTONE ever assumed that the pride of an Englishman in his country was a pride, not in her aggression, her brute power, or the fatness of her purse, but in her justice, her liberties, her generous services to the world's freedom and civilisation.

All his great victories at the polls rested on the passion of his appeal for the liberation of the bodies and souls of men, for generosity, for equity, for noble government. His one most conspicuous failure—that of 1874—befell when for once he appealed rather to the selfish instincts of the over-burdened middle-class tax-payer than to any burning moral enthusiasm. And so he has proved, against all the scoffers, that he who assumes the loftiest and most generous sentiments in the breasts of the citizens at large will obtain the widest suffrage and win the most splendid victories. His career is the demonstration at once of the wickedness and the folly of basing politics on the selfish side of our nature and truckling to the lower elements in mankind.

It is with deep depression that one must contemplate the absence of any leader of commanding power, on either side of politics, who appeals to the highest elements in the heart and soul of the people after the manner of him whose mortal remains lie stretched in the death-chamber at Hawarden. Yet would one fain hope that there be those among the younger men—the statesmen of the first decades of the twentieth century—who have caught some notes from the noble dead, and who shall bring to political life somewhat of the moral greatness which it drew from him. The newspapers for many days will be full of the record of his deeds. Let prayers go up from every church, and from the heart of every mourner, that the great spirit of GLADSTONE may live again in sons of the English race!

R. A. ARMSTRONG.

WOOLWICH: STONE-LAYING.

ON Saturday afternoon, May 14, two memorial stones of the Congregational Hall, the first part of the new church buildings to be erected for the Woolwich and Plumstead congregation, were laid by Lady E. Durning Lawrence and Mrs. Frederick Nettlefold. The church when completed will face the Plumstead-road. The present building stands further back, in a commanding position overlooking Plumstead Common, and with a fine open view. The hall is to seat 150, exclusive of the platform, and has a classroom and offices attached. The architect is Mr. Howard Chatfield Clarke.

Mr. DAVID MARTINEAU presided on Saturday, and after an opening hymn called upon the Rev. T. E. M. EDWARDS, who made a statement as to the growth of the movement in Woolwich. Towards the close of 1893 he had come down at the instance of the Provincial Assembly Committee to see if there were any scope in that district for this work, and early in 1894 a first series of services was held in the Freemason's Hall. The response was such that the effort was continued, in spite of opposition and difficulties as to the place of meeting. Since 1895 the work had been under the care of the Rev. L. Jenkin Jones, a committee had been organised and the progress of the movement rendered it of supreme importance that a church building should be erected. The friends who were united in that movement had proved themselves of sterling worth, and he looked forward with great hopefulness to the future.

Mr. MARTINEAU, in his dual capacity as chairman and treasurer, then explained the financial position. The cost of the land, with incidental expenses had been £765 11s. 8d., the present building contract was for £1,105, and further professional and other expenses brought the total to £2,138 19s. 5d. Towards this outlay he had received promises of £1,120 12s. 9d., the greater part of which had been already paid; they had, therefore, still over £1,000 to raise. He had in his time done many rash things, but that, he thought, capped them all. And yet he had confidence that whenever it became known among their people that thoroughly good work was being done, the necessary money was forthcoming. That £1,000 they would be very glad to receive at once from their friends in donations, or if the whole could not be raised at once, he might suggest that a mortgage on the property offered to anyone disposed to help them a sound investment. He concluded by calling upon Lady E. Durning Lawrence to lay the first memorial stone.

The stone, with a memorial inscription, was then placed in position with the usual observances, and Lady LAWRENCE declared it to be well and truly laid.

Mrs. FREDERICK NETTELFOLD, having similarly laid the second stone, said that those memorial stones would remain not only as a witness to what they had done that day, but as a reminder to them of the time when men had first stood for freedom, when they threw off the shackles of priest and creed, and declared that conscience should guide in matters of religion. They were descendants of those men. That little church or hall would never have stood where it did if it had not been for them. They were not bound to

think as their predecessors did, but they took up the lighted torch kindled by them, and passed it on from one generation to another. They remembered the 2,000 brave men who elected to give up their homes in the time of the second Charles, rather than remain in a church which had ceased to represent their deepest convictions. And they remembered also those noble French Huguenots who had left their beloved France and came as strangers and exiles to England, where they knew they would be free. Descendants of these men were still in their midst, and they gladly honoured among them some of their greatest names. They might well be proud to claim kinship with the names of Courtauld and Martineau. That little church, humble though it might be, represented a great principle of free religious thought and faith, fettered by no creed, open alike to all, with a welcome in the words of the Master, "Come unto me." It was not indifference that brought them there that day; love of freedom, independent thought, and indifference could never be combined. Their real uniting principle was to be seen in the words, "Ye shall know the truth, and the truth shall make you free."

On the motion of Mr. DAVID AINSWORTH, seconded by Mr. BURROWS, a cordial vote of thanks to the two ladies who had laid the memorial stones was passed.

Lady E. DURNING LAWRENCE, in responding, referred to the disabilities under which their fathers had suffered, and pleaded that their young people ought not to forget, but should be thankful for the liberties which had been gained for them.

Sir EDWIN DURNING LAWRENCE also responded on behalf of the ladies, and spoke of the great antiquity of that custom of laying memorial stones, since in Egypt under such stones, laid 5,000, perhaps 10,000, years ago, little models of the tools used had been found. He also strongly urged that they must live up to the light of their faith, since the real test was in the life, and that alone would convince the world.

Mr. BEE, treasurer of the church, then moved, and Mr. HUGH BLAIR seconded, a vote of thanks to the Rev. T. E. M. Edwards, and a similar vote, moved by Dr. BLAKE ODGERS, and seconded by Mr. CHANEY, was passed to the Rev. L. Jenkin Jones and to the Chairman.

The meeting ended with hymn and Benediction.

A collection taken during the proceedings amounted to £31 0s. 8d. Among those present in addition to the above-named were Mrs. Alfred Lawrence, Mrs. Rutt, the Revs. F. Allen, A. J. Marchant, W. C. Pope, R. Spears, W. G. Tarrant, S. F. Williams, and V. D. Davis; Messrs. I. S. Lister and E. Chatfield Clarke, representing the architect, prevented by indisposition from being present.

LIVERPOOL DOMESTIC MISSION.

THE sixty-first annual meeting of this Society was held in the Mission-house, Mill-street, on the evening of Wednesday the 11th inst. The chair was taken by the President, Sir JOHN T. BRUNNER, Bart., M.P., and amongst those present were the Revs. W. J. Jupp, T. Lloyd Jones, and J. Anderton, Alderman Bowring, Messrs. R. D. Holt, J.P., Walter Holland (hon.

treas.), H. W. Gair, Arthur Shute, F. Cook, J. H. Rawlins, James Shield, A. Thornely, C. S. Jones, A. W. Hall, W. Coventry, Dr. Williams, Mrs. Burroughs, Mr. and Mrs. F. Robinson, Mr. R. W. Manning, Mrs. Robert Holt, Mrs. George Holt, Miss Holt, and Harold Coventry, hon. sec.

Letters of regret were received from Mr. William Rathbone, Mr. E. K. Muspratt, Sir Edward R. Russell, and Mr. Richard Robinson; also a telegram from the Rev. R. A. Armstrong, who was presiding the same evening at the annual meeting of the London Domestic Mission.

The reports of the missionaries, which had been previously printed and circulated, gave a full account of the varied work carried on at the Mission. Mr. Lloyd Jones reported the Sunday-school attendance as 114 in the morning and 532 in the evening, and in the savings bank 208 depositors of the total amount of £216. In the Sunday-school library there were 4,243 books, and 166 readers, the issues showing an average of 26 books per reader. The children's church had been regularly conducted on Sunday evenings, with an average attendance of about 150. The Band of Hope had over 600 members, and an average attendance of about 400. In connection with the Band of Hope Jubilee they had formed a branch of the Loyal Temperance Legion, with members over sixteen years of age, pledged to abstinence from intoxicants, profanity, and gambling. The work of the junior singing class, the elder scholars' society, the Shakespeare society, the girls' sewing class, the window gardening society, and a number of other helpful agencies had been steadily carried on. Work had also been done in connection with the Police Aided Association for clothing destitute children. The attendance of the regular Sunday evening congregation had been well maintained. The need of more teachers for the Sunday-school was strongly emphasised, and the vital importance of this branch of the work, as among the first duties originally defined at the foundation of the Society, "above all to promote the effective education of their children and to shelter them from corrupting agencies."

Mr. Anderton in his report dwelt upon the terrible havoc wrought by intemperance, especially in the worst quarters in the neighbourhood of the Mission. "Here is a population as weak as water, morally. One of their great weaknesses is a fondness for drink; and yet it would appear that the best we can do for them is to surround them with public-houses and set the police on them." As much as £10,000 a day was spent in the city on drink, and there were 10,000 starved, ragged children on the streets. They were therefore unremitting in their efforts to strengthen habits of temperance, and also to help the people as far as possible to thrift; but when there were hundreds of men whose wages did not average fifteen shillings a week the year round, and they had to pay four shillings for rent, and a wife and children to keep, it was impossible to lay much by for harder times. This condition of things he commended to those who made a life study of social and economic questions. Owing to the mild winter and regular work at the docks, their work in connection with the Central Relief Society had not been so severe as usual. A sixpenny tontine, or mutual benefit society, which he had formed about six years ago, was in an encouraging condition. Their nine visitors for the Provident Society had collected £1,164 12s. 1d., paying on an average 500 visits a week. The married men's Bible class, the Wednesday evening services, and the mothers' meeting had also a good record for the year.

The annual report of the Committee, read by the SECRETARY, alluded, among other matters, to the fact that, owing to donations from the president and treasurer, the building was now entirely out of debt.

There was still, however, need to increase the annual subscriptions by some £75 or so.

The treasurer having presented his statement of accounts to the meeting, Mr. R. D. HOLT moved the adoption of this and also of the report. This having been seconded by Mr. JAMES SHIELD, was unanimously agreed to.

The CHAIRMAN, in a sympathetic speech, moved the resolution of appreciation and support of the missionaries, expressing the great interest he felt in the work that was going on.

The Rev. W. J. JUPP, in seconding, said that he came as a stranger, and found going on here a work such as he had not known at any other place. He felt the greatest sympathy with, and admiration of, what he saw, and expressed the pleasure that it would give him to "lend a hand" himself occasionally.

Mr. LLOYD JONES and Mr. ANDERTON replied to the vote of sympathy in a few well-chosen words, the former making an appeal for more workers, the need of Sunday-school teachers being especially great.

The Committee were elected on the motion of Alderman Bowring, seconded by Dr. Richard Williams, Sir John Brunner being re-appointed president, with the same treasurer and secretary.

A vote of thanks to the Chairman, on the motion of Mr. WALTER HOLLAND, seconded by Mr. F. COOK, concluded the business of a successful though somewhat small meeting, there being some fifty or sixty subscribers and friends present.

IN PRAISE OF DULL SERMONS.

"THE parson," says George Herbert, "exceeds not an hour in preaching, because all ages have thought that a competency." The preacher himself "is not witty, or learned, or eloquent, but holy." The marks of holy preaching are "earnestness of speech; a diligent and busy cast of his eye on his auditors; particularising of his speech, now to the younger folk, then to the elder, now to the poor and now to the rich; 'This is for you, and this is for you'; he chooses moving and ravishing texts; he dips and seasons all his words in his heart before they come into his mouth; he turns often, and makes many apostrophes to God; he frequently wishes the people good and joys therein; he often urges the presence and majesty of God."

Here is something to reflect upon. The seventeenth century preachers had their discouragements, no doubt, but they do not seem to have been troubled by the fear that their sermons might be thought long or dull. Ample time was given for the opening out of the theme, and they might lack wit, learning and eloquence and yet not lose attention. *O fortunati!*

It is thought by some that the majority of sermons are now both long and dull. But this may argue as much fault in the hearer as in the preacher; for the former has as much to do with the effect of a sermon as the latter. It is his office to meet interest not to make it, and he is interesting when he speaks to those who are already interested. Now and then we read of Holiness Meetings, Keswick Conventions, Evangelical Conferences, and the like. The subjects of address are known beforehand—sometimes the very texts. It is not thought that anything new will

be said, but what is said is very "moving and ravishing"—so much may the ear bring to what it hears.

The virtue of post-Reformation preaching was almost sacramental. It was a dividing, a breaking, of the Word. The hearers arranged themselves for a ministration, and they would as little quarrel with the sameness of their spiritual food as with the sameness of their daily bread. We may suppose, then, that sermons were discovered to be long and dull when it began to be thought that the preacher should be "witty" and "eloquent." It came to be, Let him be holy, but he must not be dull; whereas it had once been, Let him be holy, and he cannot be dull. But there is no demand so hard to meet as the demand for liveliness, so hard that States do not ask it of their advisers, or Colleges of their professors. It is reserved for churches and playgoers to complain, if they be not entertained.

The dread of dullness is a cause of stumbling to young preachers. For the whole duty of man, which is their theme, is not engaging in all its parts; some are flat and ordinary, and cannot be touched into telling points or rounded periods, and some are distasteful, whether to speak of, or to hear. Hence the avoidance of the commonplace and the obvious. But it is just the platitudes of religion that are least heeded, therefore most need preaching. I do not know that lofty ideals can be reached by other stairs than the humbler moralities—mainly those of the Ten Commandments—but we are now grown so nice in respect of these, that the young must not hear too particularly in sermons how they should be obeyed, though they may very minutely read in novels how they may be broken. The severities of the Sermon on the Mount, and of parts of St. Paul's Epistles, make for holiness, but holiness is not enticing, and they who preach it must be content, at times, even to be dull.

To the severities of the Gospel add its promises, and what more remains to be preached? It is thought, I believe, by some that the pulpit is an instrument of general enlightenment. It is a new view of Christian ministry, but let it pass; let us consult the oracle. Yet the oracle, strange to say, is confessedly uninspired. Be it a question of history, or science, or economics, he is no specialist, and therefore no authority. When a minister of the Gospel goes beyond the Gospel, explanations become difficult. As mentor and monitor, and not for any superior knowledge, I am ready to follow him along a certain narrow way, but, as a guiding star amid the many crossing paths of opinion, why should he be more illuminating than any other orator in the town? I speak as one of the unenlightened.

It would be good for us all, in this matter, to know exactly where we are, and what we mean. "Blessed are they which do hunger and thirst after righteousness." "Seek ye first the Kingdom of God, and His righteousness." Is this the common want, the common search, that brings us together? The only justification of the sermon to-day is that it is a call to righteousness; if not this, it is a bit of pretentious effrontery; but calls to duty, often repeated, lose their freshness, and to those who are not hungry, or hunger for something else, they will certainly be dull. "There is nothing at all, beside this manna, before our eyes."

The hints of preaching in the New Testament are few and simple, but it was preaching which shook the world, and it did this because it made moral and spiritual facts—sin, accountability, grace, salvation, redemption—the all-important affairs of human life and destiny. Until these facts are fully realised they need frequent presenting, and it is no objection to such preaching to say, "I have heard it before," for the end of preaching is not hearing but doing, and we come together, not to learn the unknown, but to be reminded of the undone. The words of command on parade are an oft-told tale, but the oft-telling is the discipline which makes action. Now, all discipline is dull, or it would not be discipline.

The moral seems to be that he is no fit preacher who is not often dull, and they are no true hearers who do not as often find, and deplore, the dulness in themselves.

E. P. BARROW.

ROMAN RELIGION.

SIR,—I am the minister of a church which is strictly confined by its trust deed of 1672 to the use of "Protestant Dissenters from the Church of England." I presume, therefore, that, whether I like it or not, I am a "Protestant Dissenting" minister, and inasmuch as the congregation meeting in the said church have been for 120 years avowedly Unitarian, I am afraid it is impossible for me to evade the conclusion that I am a "Unitarian" minister too. I confess I prefer the latter denomination very much before the two former; it is not a negative term, and its associations are far more liberal and enlightened. If, indeed, the world would be so obliging as to ask me to choose my own title, would hear and accept my own explanation of it, and would then accord me that title in my own sense, I think I should choose to be called "a minister of the Catholic Church of God." But the world cares nothing about my preferences or explanations, and I must needs content myself with the names "Unitarian, Protestant, Dissenter."

Well, if I have sometimes rebelled, I shall do so no more. My visit to Rome has made me more of a Unitarian and more of a Protestant than I ever was before, and therefore, perhaps, more, too, of a Dissenter, seeing how the National Church has taken to repudiate the Protestant name. Yes, my mental attitude here is one of continual protest. I sit still and restrain my features, but inwardly I revolt, and my soul rises indignant in the midst of kneeling multitudes, and silently denounces the idolatry and superstition around. "In the name of Divine reason, the final arbiter of true and false; In the name of God, who is Spirit, and in spirit to be worshipped; In the name of Jesus of Nazareth, the preacher of the gospel of love"; I protest against faith and ritual, against popular and ecclesiastical worship.

I went last Sunday to the church which occupies a site, perhaps the most imposing in the world. It stands on the summit of the Capitol, overlooking all Rome, as did formerly the great temple of Jupiter Optimus Maximus. A flight of 124 steps leads up to the principal entrance, and one might well deem it worthy to be the sanctuary of him whom men worshipped of old as "Father of gods and men." But it is no stately image such as we

find in the Vatican Museum which is there enthroned; the same honours formerly paid to the statue of Jove are now rendered to the "Santo Bambino," or "Holy Infant"; it is a wooden figure about 18 inches in height, clothed in gold and covered all over with the presents of its devotees: rings, bracelets, brooches, jewellery of all kinds, but all of value. On a later occasion I was shown it quite near, and never had I so much difficulty to repress the smile which would have been a gross and indecent affront to the friar who knelt beside me and prayed while the image was exposed. A doll of olive wood, very old undoubtedly, that is all, but it is a doll which has its religion, and its ritual, and its own property, and a carriage to take it to the houses of the devout sick, and a reputation for countless miracles.*

This afternoon was one of its great days. Last year the Canons of St. Peter had presented it with a gold crown, and there had been a solemn ceremony of coronation, and now the anniversary was being kept. The prodigious image, "l'immagine prodigiosa," was set up on high above the altar, in the place usually assigned to the consecrated host when exposed for worship. Around and above and beneath burned countless candles in its honour, while the faithful knelt in prayer before it. The service began with a sermon by a Franciscan friar; it set forth the triumphs of the humble Christ over the world, with its powers and its pomp, and spoke of this image as one manifestation of his sovereignty; it was an able and powerful discourse, admirably delivered, without notes and without hesitation, and held in silent attention an audience consisting mostly of such poorly-clad people as one rarely sees in our churches in England. Then came the procession; candelabra were lit all the church over, and a long file of variously dressed men and boys was formed, followed by the clergy bearing lighted tapers. Then, borne aloft by a gorgeously-attired priest reciting prayers with the assistants who sustained him on either hand, came the image. With all show of humblest deference it had been taken down from its throne above the altar, and now as it passed on its way, every knee was bent and every head was bowed low to receive its blessing. We only and a few like us followed erect and marvelling, till it was borne outside to the summit of the long flight of steps, and thence its benediction imparted to the multitude who awaited it there.

And this is not done in a corner, it is not an isolated village festival which the ecclesiastical authorities wink at. It is in the very heart of Rome that this—can we repress the name?—idolatry is licensed, encouraged, patronised by the highest dignitaries of the Church! I return to England more Protestant and more Unitarian than I left it; for all this comes in natural and logical course from forgetfulness of the first and great commandment, "Hear, O Israel, the Lord thy God is One, and thou shalt worship the Lord thy God only, and Him only shalt thou serve."

"How can any sensible person believe such things?" asks the orthodox Protestant. Well, it is after all no more difficult than to believe that the babe who

"Molto bello," I said by way of compliment to my devout attendant; "molto miracoloso" he answered reprovingly.

lay in Mary's arms was Almighty God. Given that, all the rest can be accepted without difficulty, and so some of us brought up in that faith and taught that to waver about it was criminal, have gone on from it into all manner of unreason and superstition, from which we thank God here in Rome that we have been after long trial delivered.

C. H.

PROVINCIAL LETTER.

OUR SOUTHERN CHURCHES.

THE district of which this letter treats comprises Hampshire and the Isle of Wight, with Chichester and South and East Dorset, and the number of churches it includes (reckoning the two chapels at Chichester as one) is ten. The soil is not particularly fruitful for the rapid growth of new congregations or for the revival of old ones that have declined, but still it may fairly be said that under the auspices of the Southern Unitarian Association progress has been made in recent years, and the prevailing tone is one of hope. In this part of the country orthodoxy dies hard, and traditions survive that are thought to be dead by many of our friends who breathe the atmosphere of liberal thought so largely that they are apt to fancy it is universal. Drawbacks common to all districts make their presence known here too, and we can tell our tale of deaths, removals and decreasing population. There are but three large towns in the region; most of what we call towns would seem only villages to a visitor from the teeming North or Midlands, although they are in reality ancient market towns and cities with a quiet history stretching back to early times. When manufactures flourished round about here, as they did in the centuries behind us, Dissent was strong, but with the gradual disappearance of the old mills and factories and tanyards the sturdy Nonconformity that seems to go with them dwindled too, and the Church reasserted its social influence. District visitors and Primrose dames are none too scrupulous in their private efforts to get parents and children to leave the haunts of schism and attend Church services and schools. And so Liberal Nonconformity has its special difficulties to contend with here, and the wonder is not that its state is weak, but rather that it holds its own as well as it does.

In our small group of churches we furnish examples of nearly all the various "origins of English Unitarianism"—some are Presbyterian foundations, some General Baptist, some shoots violently broken off from the old Presbyterian stock in consequence of the controversies of the earlier years of the century that produced such singular examples of the liberality of which we have perhaps heard something too much of late, and some modern and distinctly Unitarian foundations.

At Chichester there are two old chapels—Baffin's-lane, Presbyterian, and Eastgate, General Baptist—both dating from the days of the second Charles. Around Baffin's-lane hovers still a wistful air of ancient glories; among its ministers it numbered William Johnson Fox from 1812 to 1817. Unhappy internal dissensions caused it to be closed in 1861, and for a time it seemed as if a career of useful service was ended.

Its neighbour of Eastgate seems to have had an equally chequered story, for we read that it was closed from 1815 to 1849, and in 1876 it was closed again, and the voice of Liberal Nonconformity in Chichester seemed silenced. By the steady persistent efforts of the Southern Unitarian Association, however, acting in concert with the British and Foreign, both chapels were re-opened in 1883, with one congregation, which assembled in the morning at Baffin's-lane and in the evening at Eastgate under the Rev. Richard Birks, who was succeeded three years later by the present minister, the Rev. C. Hoddinott, who has made the name of Unitarian again an influence in the city. The congregation is earnest and faithful, and while neither very numerous nor very wealthy, it yet bears a creditable proportion to the population of the city. There are endowments connected with both chapels.

At *Portsmouth* there are two congregations, as well as two buildings—St. Thomas's-street, General Baptist, and High-street, Presbyterian. St. Thomas's-street is the oldest chapel in the borough; the interior has just been renovated and presents a bright appearance. Here is the burial place of the father of Dr. Beard. The services are conducted by Mr. T. Bond, who reports an increase in the attendance. High-street testifies on its notice board to the fact that it is the present home of Unitarian believers. Here John Pounds worshipped, and his name is held in grateful and affectionate remembrance, while his work is continued and developed by the mission held in his old house and in the recently-established Training Institute for Girls, an increasing congregation—and the recent improvement has been considerable—thus showing itself zealous of good works. This chapel also has recently been renovated.

Newport has numbered among its ministers Robert Aspland and Edmund Kell; at present it is seeking a successor to Mr. Jupp, whose departure from the South is lamented by the whole district, as well as by his immediate flock. The best wishes of all attend him for his success in his new sphere of labour. The congregation is established and influential, but the task of increasing it to any extent seems difficult in the extreme, not by any means through lack of internal zeal or earnestness, but through external influences of fashion and mental inertness.

Coming back to the mainland, we find *Southampton* with a well-placed church in a commanding position in a leading thoroughfare, owing its present building to the energy and faith of the Rev. Edmund Kell, whose enthusiastic predictions of the future of the cause in this busy, thriving seaport town have yet to be fully realised. Here, if anywhere, one would think, the cause of Liberal Christianity should flourish. Confident anticipations are cherished that when the present period of suspense is ended, and a regular minister is appointed, the new departure will lead to a conspicuous success.

Ringwood is an old Presbyterian foundation. The services are at present conducted by lay agency, but students from Manchester College, Oxford, supply in the vacations, and we enjoy the privilege of occasional visits from ministers. Mr. Page Hopps was here last summer. Though this is but a small and quiet town, yet it is not destitute of a certain amount of the

spirit of inquiry; and although the congregation is small, it makes its influence felt. The morning congregations are very small, but in the evenings a much better muster is made. How the chapel came by its name of St. Thomas is not known for certain; it is not in the trust deed, but it has been supposed that it was bestowed upon the building by the Rev. Joseph Bull Bristowe, who was minister from 1817 to 1840, and is said to have had a great fancy for naming buildings.

Bournemouth is a new effort, frankly Unitarian, the outcome of the missionary effort of the Southern Association, undertaken in response to urgent appeals from one or two earnest residents. The interior of the church is very chaste and beautiful, a new organ has recently been added through the kindness of the minister and his friends, and the congregation is steadily consolidating under the influence of Mr. Coe. So many friends from the North visit this charming and health-restoring watering-place that it was anticipated by some that the church would at once become self-supporting, but the conditions of the locality have hitherto prevented this. The houses are spread for miles along the cliff, so that it is almost a day's journey to get from one part of the town to another. It is a very "churchy" place, and it is no small achievement to have erected and paid for so handsome a freehold building, and raised such a congregation, in the time that has elapsed since the Rev. Charles Wicksteed first lectured there in 1880.

Poole is an old Presbyterian foundation with a new building, opened in 1868 by the Rev. Charles Beard. Deaths and removals have struck Poole unusually hard, and what was but a few years ago a thriving congregation, was reduced to so low an ebb that it could not support a regular minister. The faithful services of its laymen, however, kept the cause alive, and now, under the ministry of Mr. Anthony, a decided improvement is discernible, and signs are not wanting of a revival of something like former prosperity.

Wareham owes its origin to a cleavage from the old Presbyterian chapel, and the severity of the struggle with the Trinitarians doubtless led our ejected to make their new religious home one of the very few distinctly Unitarian foundations in the country, although its name is simply "South-street." Here, too, deaths and removals pressed so heavily on its prosperity that it was closed from 1874 to 1883, when the Southern Unitarian Association succeeded in re-opening it. Great credit is due to Mr. Wilkins for his untiring zeal in carrying on the work here under many discouragements. As a kind of domestic mission chapel it does a good work, and with its endowments freed from the hindrances that at one time checked their application, reasonable hopes may be entertained of continued and increasing usefulness. The interior has recently been restored and modernised.

There is an old chapel at *Dorchester*, a Presbyterian foundation, the congregation dating from 1662. It has been closed for about five-and-twenty years, and an attempt to re-open it, made by the Southern Unitarian Association in 1891, showed that there was nothing to be done but to endeavour to dispose of the building. Many weary years have been spent in drawing up schemes, obtaining the consent of various trustees to the details, applying

to the Charity Commissioners, referring back for one purpose or another, as it were from pillar even unto post, until at last it now really does look as if there is a chance of the building being sold and the endowments transferred during the present year.

This attempt, unsuccessful as it was at *Dorchester*, led to the new movement at *Weymouth*, as the advertisements of the special services at the former place attracted the attention of some inquirers at the latter, and brought a request for lectures there. Mr. Page Hopps was fortunately in the neighbourhood, and delivered the first Unitarian lecture in *Weymouth*, and the ultimate result was the founding of the Church of the Divine Unity. It was evident from the first that the people there desired worship and not merely sceptical controversy, so that there was a sure ground to build a church upon. At present services are held in the Odd-fellows' Hall, but wistful eyes are fixed upon the *Dorchester* funds in the hope that their release may materially assist to provide a home of their own for the devoted band. The church has been established long enough to have its tale of trials by deaths, removals and bank failures.

So though it is still a day of small things in the South, yet the churches are decidedly alive, and the general aspect is more healthy and vigorous than it was a few years ago. One pleasing feature about the matter is that the buildings have nearly all been renovated, or in some way improved, during recent years, for where a reverent care for the temple is cherished the hearts of the worshippers are shown by this to be genuinely given to the worship.

J. COGAN CONWAY.

THE Rev. W. Mason writes to correct an impression given in our recent Provincial letter from N. and E. Lancashire, that the Croft Chapel is under the care of the Liverpool District Association, and more especially of Warrington. No grant is at present made from Liverpool, and the interest of the Warrington congregation, Mr. Mason says, is confined to an annual friendly visit, when Cairo-street is closed in the evening at the time of the Croft anniversary services.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bolton (Appointment).—Mr. Neander Anderson, B.A., has received and accepted a unanimous invitation from the congregation of Bank-street Chapel, Bolton, to become assistant minister to the Rev. C. J. Street, M.A., LL.B. Mr. Anderson, since completing his course at Manchester College, Oxford, has held a Hibbert Scholarship at Jena. He will begin duty at Bolton in July.

Bradford.—Mr. B. H. Slater, B.A., M.B., late scholar of Trinity College, Cambridge, son of Mr. J. G. Slater, one of the wardens of Chapel-lane Chapel, has been appointed house physician at the Middlesex Hospital, London; and Mr. W. E. Heilborn, B.A., son of Mr. Ferdinand Heilborn, another prominent member of the Chapel-lane congregation, has passed the final examination for the Cambridge medical degrees of M.B. and B.C. At a meeting of the congregation convened by the Ladies' Sewing Society on the 9th inst. it was decided to hold a bazaar next year for the purpose of raising £500 for the new school fund and other objects.

Colyton.—Our minister, the Rev. A. Sutcliffe, B.A., won a notable victory at the recent School Board Election here. The Church party have

always been in a majority on the Board, but this time our minister has not only succeeded in wresting a seat from them, and gaining the majority for the dissenters, but has been returned at the head of the poll by a large majority over any other candidate. The Congregational minister is second, and the vicar of Colyton comes next with only about half the number of votes secured by the Unitarian minister.

Cullompton.—On Friday evening the 13th inst. the Rev. George St. Clair delivered his popular lecture on "Primitive Man and the Fall," illustrated by diagrams. The chair was taken by Mr. T. Perkins. The lecturer spoke of man in the various stages of his history, tracing him through the rough stone, polished stone, bronze and up to this iron age, and regarding the story of the Fall as an allegory, said that man was ever a progressive being and would continue to be so. On Sunday the 15th the rev. gentleman preached in the chapel afternoon and evening to good congregations.

Dewsbury (Appointment).—At a congregational meeting held on Sunday night, May 15, the Rev. John Boughey was appointed minister for twelve months, his duties to date from June 1.

Elland.—On Sunday evening, May 8, the Rev. James Taylor preached in Christ Church, on "The Parable of Marie Corelli's book, 'The Sorrows of Satan.'" The text was a sentence from the book, the hero's words: "God only! Annihilation at His hands rather than life without Him! God only! I have chosen." The book, Mr. Taylor said, was a sermon expressly uttered to show the entire misuse which men and women made of their days and opportunities when they lived only to the flesh and banished God from their thought.

Frenchay, near Bristol.—On Thursday evening, May 12, a very interesting and instructive lecture, entitled "Primitive Man and the Fall," was delivered in the chapel, by the Rev. George St. Clair, of Cardiff (member of the Society of Biblical Archaeology). Mr. Thos. Furber, of Clifton, presided, and there were several friends from Bristol also present.

Halifax.—The anniversary services of the Northgate-end Chapel Sunday-school were held on Sunday, May 15, when the Rev. E. P. Barrow, M.A., of Manchester, preached in the morning, the Rev. F. E. Millson in the evening, and Mr. E. B. Stott (of Halifax) gave the afternoon address. The collections were £26 14s. 9d.

Horwich.—The annual school sermons were preached on Sunday, May 8, by the Rev. S. A. Steinthal. Owing to the unfavourable state of the weather attendance at afternoon service was not so large as usual, but the evening gathering quite filled the chapel. The music was particularly good—the children's hymns—three at each service taken from "Hymns and Choral Songs," were sung with considerable taste. The preacher's evening remarks had special reference to Sunday-school work and were interesting and suggestive. The collections, several donations included, realised over £13.

Hull.—On May 10 a special recognition service was held at Park-street Church on the occasion of the appointment of the Rev. E. W. Lummis, M.A., to the pastorate. Mr. S. Harris presided, and was supported by the Revs. E. W. Lummis, J. C. Street, A. Chalmers, E. Ceredig Jones, E. L. H. Thomas, and J. B. Gardner, and Messrs. H. Best and W. Bailey Holmes. There was a good attendance of the congregation and friends. The Rev. E. C. Jones gave the charge to the new pastor, and this was followed by a strong appeal from Mr. Street to the congregation for their sympathy and co-operation with Mr. Lummis in the work he had undertaken. He asked them to treat Mr. Lummis as the people of Boston did Theodore Parker when they resolved "to give this man a chance to be heard in the City of Boston," with the result that his pulpit became the strongest in America. Mr. Lummis was then welcomed by the chairman on behalf of the congregation, by Mr. W. B. Holmes on behalf of the Sunday-school, and by the Revs. A. Chalmers and E. L. H. Thomas on behalf of neighbouring ministers and the Yorkshire Unitarian Union. A welcome word was also spoken by Mr. Best, of the New Jerusalem Church, Hull, and Mr. Lummis very briefly responded. A move was then made to the library and schoolroom, where refreshments were provided, and an opportunity afforded for a more "hand to hand" welcome than was possible in the church. A few musical items brought the evening to a close. Mr. Lummis is now delivering a series of four expository discourses on Sunday evenings. The first two, on "God and the Creeds" and "God and the Bible," have been listened to with very great interest by large congregations, and should be the means of clearing up some of the misconceptions in the city as to the things for which Park-street Church and the former church in Bowlalley-lane have so long been standing.

Ilminster.—Mr. B. B. Nagarkar preached at the Old Meeting on Sunday, May 15. In the morning he dwelt with great lucidity and power on the cardinal principles of the Brahma Somaj. In the afternoon, in the course of a Flower Service, he gave a most interesting address on Indian flowers and fruits, closing with an apposite appeal to the minds and hearts of the younger hearers more especially. In the evening the subject of his discourse was "Prayer," and the theme met with a reverential and persuasive treatment at his hands, which will be long remembered with profit by those present. The congregations were extremely good, particularly in the afternoon and evening. In the afternoon extra seats had to be placed in the aisles, and the whole assembly, with the adjunct of the beautiful floral decorations, formed a very bright and attractive picture. The children, with their clusters of flowers, walked in procession round the church, leaving their fragrant burdens at the Communion Table on their way; and these were duly sent to Mr. Wain for his Mission at Bristol, and to Winifred House. The following evening, May 16, Mr. Nagarkar delivered a most graphic and able lecture to a numerous audience on "India and her People: their Social and Domestic Life," illustrated by lantern slides.

London: Lewisham.—The first anniversary of this congregation was celebrated by special services on Sunday, May 8, and by a public meeting in the churches on the following Thursday evening. The chair was taken by Mr. S. S. Tayler, president of the London District Unitarian Society, who congratulated the congregation on the progress of their work, and dwelt upon the fact that the aim of the Society he represented, no less than of their Church, was to build up the higher religious life, animated by the true spirit of Christianity. The Committee's report, which was read by the secretary, Mr. A. G. Warren, stated that their Sunday-school was growing, that the Literary and Dorcas societies had done satisfactory work, and that since Christmas thirty-three new subscribers had been added to the congregational roll. They had now a properly constituted Church committee and officers, and there was a united, determined, and progressive spirit animating all their efforts. The Rev. S. F. Williams moved a resolution congratulating the congregation on the substantial progress made. All Churches, he said, existed for fundamentally the same purpose—to reconcile men to God and bring them into harmony with the true laws of life—and they must rejoice in all the good accomplished by other Churches, and while they could not in all points think together and work together, they must yet cultivate the spirit of charity. Their own Church stood primarily for religion, and held to certain principles as most calculated to make for personal goodness. They were separated from other Churches by their principle of entire mental freedom. Religion, they felt, was best cultivated when left to seek truth wherever the Spirit of truth, which is the Spirit of God, should lead. The result of such freedom was not a barren negation, or paralysis of all positive faith. It had so enlarged and enriched their Unitarian gospel as to carry them beyond the old controversies, with the whole of their theology expressed in the conviction that God is the infinite Father, the ever-present, helpful Spirit of their life, while in Jesus Christ they found the moral and spiritual ideal of humanity. Salvation to them was a sound body and mind, void of offence towards God and man, and immortality an endless progress towards the centre of all life, the fountain of all love. In maintaining that Church they had a great message entrusted to them—a message to which their own lives must bear witness. Not by logic or rhetoric would they compel or induce men to come to their position. God's children triumph when they work with Him. That is the service which convinces. The Church of God is judged by that rule, not by the rightness of its creed, but by the uprightness of its people. The supreme test is the men and women which the Church produces, inspired to the service of humanity and God. The Rev. James Harwood seconded the resolution, and said that while the emphasis of their Church had been on individual duty and the relation in which the soul stands to God, it was to be wished that congregations should be also centres of religious friendship. They should feel drawn together by the kinship of a common faith and be able to speak to each other of the things lying at the centre of their religious life. Those who worshipped together should be to one another more than strangers. There was help and strength in the meeting of kindred souls. The Rev. W. G. Tarrant also supported the motion in an encouraging speech, and it was heartily carried. The Rev. W. Chynoweth Pope, as minister of the congregation, then moved a vote of thanks to the London District Society for their generous support, and expressed the special gratitude of the congrega-

tion to Mr. Tayler for his unremitting care in carrying through the renovation of the building. The first stages of their congregational life were now accomplished. There had been difficulties, and he was specially thankful for those trying days, for they had learnt to stand shoulder to shoulder, and were the stronger for having lived down their first troubles. The resolution having been supported by the Rev. A. J. Marchant and Mr. Shrubsole, and carried, Mr. David Martineau responded, and, as treasurer of the District Society, expressed his satisfaction with what had been done, which in his view justified the large expenditure, and his confidence in the future of the congregation. A vote of thanks to the chairman and visitors, moved by the Rev. T. E. M. Edwards, and seconded by Mr. W. Callow, brought the meeting to a close.

Manchester.—We have had a visit from Mr. B. B. Nagarkar recently. He delivered, under the auspices of the Manchester District Association, in the Memorial Hall, two lectures with lantern illustrations; the subject of the first being "India and her People: Their Social and Domestic Life," and that of the second "The Rise and Progress of the Brahma Somaj." They were listened to with marked attention by appreciative audiences. On the intervening Sunday Mr. Nagarkar preached in the morning at Chorlton, and in the evening at Moss Side, when his services gave great pleasure to those who heard him.

Moretonhampstead.—Our congregation has lost by death its chief supporter and loving friend, Mrs. Edward Bowring, of East Molesey. She was a daughter of Mr. Edward White, and, born and brought up here, she was warmly attached to the place. Her gentleness and sweetness of disposition have endeared her to all. With a Christ-like largeness of heart she sought to do good in every way, even to "the unthankful and evil," overlooking unloveliness of disposition. She had been a sufferer for many months, but has now gone up higher, to the world of light and joy, still to rejoice in her Father's service.

Portsmouth: High-street.—At the recent quarterly meeting of the S.U.A. held here, a resolution was proposed by the Rev. C. C. Coe, of Bournemouth, seconded by Mr. Geo. Cosens Prior, of Portsmouth, and carried unanimously, expressing deep sympathy and regard for the Rev. Thomas Spurgeon on account of the recent destruction of his beloved tabernacle by fire. The following reply has been received from Mr. Spurgeon:—"Metropolitan Tabernacle, S.E., May 11, 1898. My dear Sir,—I have had peculiar pleasure in receiving the resolution of sympathy from the Southern Unitarian Association. Will you kindly convey to its members an assurance of my appreciation of their prompt and hearty sympathy.—Yours faithfully, Thomas Spurgeon."

South Cheshire Sunday School Union.—The eighth annual meeting of this society was held at Nantwich on Wednesday, May 11. Service was held in the afternoon, when the Rev. George Evans of Gorton preached, and after tea a business meeting and conference followed, under the presidency of the Rev. J. K. Montgomery. The annual report, presented by the Rev. J. Morley Mills, the secretary, stated that in the seven affiliated schools there were 455 children as compared with 388 in the previous year, and an average attendance of 37 teachers. Four of the schools had Bands of Hope. The report was adopted and the officers for the ensuing year elected, Mrs. Myers, of Shrewsbury, being elected president, and Mr. A. Orrett, of Chester, treasurer, and the secretary being re-appointed. The Rev. R. S. Redfern proposed a vote of thanks to the Rev. G. Evans for his service in the afternoon, and extended a welcome to Mr. T. H. Gordon, who was present as representative of the North Cheshire S.S. Union. Mr. Gordon in the course of a speech in reply said that it would be a great assistance to teachers if their ministers would join together and compile a series of class books on Biblical, religious and moral subjects. Other speeches followed and the meeting closed with the Benediction.

Southport.—The *Southport Visitor* of May 12 contained an interesting and appreciative article on the Portland-street Church, telling the story of the congregation from early in the sixties, when a few families of Unitarians first met together for worship, and in 1862 the Liverpool District Association sent down Mr. Glover to conduct services in the Town Hall. The church was opened in 1867, during the ministry of the Rev. E. S. Howse, the preacher being the Rev. Charles Beard. From 1868 to 1881 the Rev. Thomas Holland was minister, and in 1883 the Rev. C. H. Wellbeloved entered on the charge. Five years later the Congregational Hall was built. The article concludes with a statement as to the undogmatic position taken up by Unitarians in their churches and the practical character of their religion.

Torquay.—Unity Hall was re-opened on Sunday, May 8, after renovation. The interior has been painted, a new platform added and the floor covered with linoleum. A stained-glass window has also been put in. The Rev. Priestley Prime preached in the morning on "The Temple of the Living God." He observed that the conception of the Temple, even in the days when religious rites were of the crudest character, was that the altar was the meeting place between God and man. In the Christian conception the Temple of the living God was the human soul. Whilst it was quite fitting to beautify the outward temple it must not be forgotten that the people were the real Temple. It was not the man for the Church, but the Church for the man. The evening discourse was on "The work of a Free Church." Mr. Prime defined a Free Church as one purely for the worship of God, regardless of sect or denomination. In the present state of thought a church of this character seemed to be needed. Within their church, although the majority might be called Unitarians, they had Swedenborgians and a considerable proportion of others who were by no means prepared to call themselves Unitarians. The true free church was that which possessed spiritual unity underlying a great variety of theological opinions. On the following Monday evening a public tea was held with a concert and public meeting, under the presidency of Mr. Prime. In the course of the evening Mrs. W. H. Herford, a member of the renovation sub-committee, stated that every member of the congregation had lent a helping hand, and £35 12s. had been raised, which she hoped would cover the cost. A vote of thanks to the sub-committee was passed, Mr. W. H. Herford, B.A., responding, and Mr. Prime also spoke, acknowledging their special indebtedness to Mrs. Greenfield, who had purchased the hall to secure for them a place of meeting, and expressing his great happiness in the growing strength and unity of the congregation.

Wigan.—A committee meeting was held last Sunday night after the service in the Total Abstinence Hall, under the presidency of the Rev. A. Doel, to which all the congregation was invited, to ascertain how many of the congregation were willing to unite with us and aid us in our mission work in Wigan. Sixteen names were entered on the register. It was unanimously resolved to retake the hall for another three months. Many of the members expressed satisfaction at our success, and resolved to do all they can for future success. It is, we learn, nearly thirty-five years since efforts were made to establish Unitarianism in Wigan before this. For over six months we have been working on with no pecuniary assistance from outside (Mr. Spears kindly sent us three sets of bills and posters), but with so large a population and earnest workers we do not despair of success.

OUR CALENDAR.

SUNDAY, MAY 22.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting-hill-gate, Rev. F. K. FREESTON, 11 A.M., Sunday School Anniversary, 3.15 P.M., Children's Service, and 7 P.M., Choral Service. Collections for School Funds.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. H. W. FERRIS.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD. Collections for the London Domestic Mission.
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. T. W. FRECKELTON.
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, Commemorative Service.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
 Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Rev. T. E. M. EDWARDS.
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.
 Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
 BLACKPOOL, Bank-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Mr. PIDGEON, and 6.30 P.M., Mr. HAROLD COVENTRY.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Mr. B. B. NAGARKAR.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.
 CANTERBURY, Blackfriars, 11 A.M.
 DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. S. H. MELLONE, M.A., D.Sc.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. JOSEPH WARSCHAUER, M.A. Morning, "The Light of Lights." Evening, "Authority and Liberty in Religious Belief."
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
 OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High street, 11 A.M. and 7 P.M., Mr. W. H. HOWE.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLSLOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. J. S. MATHERS, M.A.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
 WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE,
 W.—May 22nd, at 11.15, Dr. WASHINGTON SULLIVAN, "The Ethics of Marriage."

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—May 22nd, at 11.15, JAMES ALLANSON PICTON, "Faith that comes of Self-Control."

SERVICES IN MEMORY

Of Mr. GLADSTONE will be held in HIGHGATE UNITARIAN CHRISTIAN CHURCH on SUNDAY, 22nd inst., at 11 and 7. The Rev. R. SPEARS will preach.

DEATHS.

BOWRING.—On the 13th inst., at Mole Bank, East Molesey, Emma, widow of the late Edward Bowring, aged 76 years.
 ENGLISH.—On May 10, at 171, Upper Parliament-street, Liverpool, aged 78 years, Charles John English. Friends will please accept this the only intimation.
 EYTON-JONES.—On the 11th inst., at 106, Balsall Heath-road, Birmingham, Paget Maurice, son of the Rev. Hugh Mortimer Eyton-Jones, M.A., of Fuh Kien, South China, aged eight months, a great grandchild of the late Rev. Mortimer Maurice, Unitarian Minister at Chester, 1833-1850.

HIGHGATE HILL UNITARIAN CHRISTIAN CHURCH, LONDON.

THE NEW ANNEXE.

TREASURER: F. WITTHALL, Esq., 55, Brunswick-place, City-road, London.

	£	s.	d.
Already promised	285 16 6
Rev. A. E. Worthington	1 1 0

LIBERAL SOCIAL UNION.

The Rev. FLETCHER WILLIAMS will deliver a LECTURE at the Rooms of the ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, on MAY the 26th, on Sir Thomas More's "Utopia and Modern Socialism."

The Chair will be taken at 8 o'clock precisely by Sir ROLAND K. WILSON, Bart.

GEORGE BRIGGS, C.C.

Hon. Treasurer and Secretary,
 Ravenscourt, 15, Highbury-grove, N.

CHANGE OF ADDRESS.—D. AMOS, late of Reading,—76, South-street, Greenwich, S.E.

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PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

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(FOR WOMEN),
YORK-PLACE, BAKER-STREET, W.

Principal... Miss ETHEL HURLBATT.

SESSION 1897-8.

The **EASTER HALF TERM** begins on **THURSDAY**, May 26th.**ENTRANCE SCHOLARSHIPS.**

One Pfeiffer Scholarship in Science, annual value £48; and one Courtauld Scholarship in Arts, annual value, 30 guineas, each tenable for three years, will be awarded on the result of the Examination to be held at the College on June 28th and 29th.

Names to be sent to the Principal not later than June 15th.

LUCY J. RUSSELL, Hon. Sec.

BINGFIELD, BIRKDALE, SOUTHPORT.

SCHOOL for **BOYS** between the ages of six and thirteen years. Conducted by Miss LEWIN, assisted by qualified resident Mistresses and Visiting Masters.

The School Course includes English, Arithmetic, Elementary Science, Drawing (Ablett system), Class Singing, and Conversational German; with Latin and Mathematics for boys sufficiently advanced.

Special attention is given to **TECHNICAL EDUCATION**, including Wood Carving and Carpentry. For the extension of this section, a new room has been added, fitted with all requisite appliances.

Drilling and Swimming are taught; and there are excellent playgrounds for outdoor games and exercises.

A detailed Prospectus will be sent on application to Miss LEWIN as above.

The School was **RE-OPENED** on **TUESDAY**, May 3.

HIGH SCHOOL FOR GIRLS,
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

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The Trustees are prepared to receive applications from young persons of liberal religious opinions who, having gained Scholarships, require assistance for entering a Training College for the two years' course. Forms of application may be obtained from Mr. J. T. PRESTON, Carson House, Church End, Finchley, N.

PIANO, SINGING, &c.

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Terms moderate.—Miss SILLFANT, 11, Rochester-
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NATIONAL CONFERENCE

OF

Unitarian, Liberal Christian, Free Christian,
Presbyterian, and other Non-subscribing, or
Kindred Congregations.

The attendance of the Minister and Delegates of each Congregation is invited to a SPECIAL MEETING, to be held at ESSEX HALL, on TUESDAY, May 31, at 3 P.M. The principal business at this meeting will be the consideration of the following Resolution, which was proposed at the Sheffield Conference by the Rev. S. A. Steinhil, and which the Committee recommend the Conference to adopt:—

"That the Council of the Triennial Conference having been constituted on a basis by which it represents the various congregations and associations which form the Conference, it is hereby resolved that the Committee be instructed to hold regular meetings to consult and, when considered advisable, to take action in matters affecting the well-being and interests of the congregations and societies which form the Conference, by directing attention, suggesting plans, organising expressions of opinion, or summoning, if they deem it needful, a special meeting of the Conference. Further that the Committee shall present to each Conference a full report of its proceedings and the action it has taken for the approval or otherwise of the Conference."

W. BLAKE ODGERS, President.
CHAS. FENTON, Acting Hon. Sec.

BIRKENHEAD UNITARIAN CHURCH

The Congregation of the Birkenhead Unitarian Church find themselves under the imperative necessity of providing new buildings for the carrying on of the work of the Church, the Sunday School and the various societies and institutions which have grown up in connection with the Church.

The present building would require the expenditure of many hundreds of pounds in order to make it at all suitable for the requirements of the Congregation, and even then the position of the lecture room, below the level of the street, badly drained and ventilated, would never be altogether satisfactory. The cottages in Oliver-street, adjacent to the Church, which have been rented for some years in order to provide accommodation for smaller meetings, have had to be given up, and the Congregation find themselves virtually without any provision for the growing life of the Church.

During the past year the Congregation have approved of the purchase of 2,400 yards of land in Bessborough-road, in the immediate neighbourhood of a large and rapidly-growing population, and have also approved of plans for new schoolrooms, which, in the opinion of a competent expert, could be erected for £1,200 to £1,300.

It is estimated that, after realising the present site, a sum of about £2,500 will be required to erect a suitable church, schoolrooms, class-rooms, &c., and to pay for the land which has been purchased. Towards this sum about £500 has already been raised, and the Committee earnestly appeal to all friends of liberal and free Christianity to assist them in this endeavour to develop and encourage the work of the Congregation in Birkenhead.

Donations may be sent to the Treasurer, Mr. ARTHUR W. WILLMER, Exchange Buildings, Liverpool, or 24, Village-road, Oxtou; or paid to the credit of the Birkenhead Unitarian Church Building Account, at Parr's Banking Company, Birkenhead.

Donations already acknowledged:—

	£	s.	d.
Members of the Congregation ..	443	0	0
Other friends ..	330	0	6
Additional:—			
Members of Congregation ..	10	0	0
Miss Smith, Birmingham ..	1	0	0
Mrs. Alfred Lawrence ..	5	0	0
Mrs. L. M. Aspland ..	3	3	0
Rev. H. Enfield Dowson ..	1	1	0
A Friend ..	1	0	0
Benjamin Heape, Manchester ..	2	0	0
Mrs. Benjamin Heape, Manchester ..	1	0	0

FREDERICK JEVONS, Chairman.
ARTHUR W. WILLMER, Treasurer.
RICHD. ROBINSON, Secretary.

RIVINGTON CHAPEL.—The ANNUAL SERMON on behalf of the Sunday School will be preached by the Rev. C. J. STREET, M.A., LL.B., of Bolton, on SUNDAY AFTERNOON, the 5th of June. Service to begin at 3 P.M. Tea after Service, 6d. each.

"DAILY MEDITATIONS" & "NIGHT UNTO NIGHT."

By the Rev. W. G. TARRANT, B.A.

May be had in two Bindings: Leather, gilt edged, Price 1s.; and Cloth, red edged, Price 6d.

INQUIRER Office; or PHILIP GREEN, Essex Hall.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

SEVENTY-THIRD ANNIVERSARY.

WEDNESDAY, 1st June, 11.30 a.m.

ANNUAL SERMON, ROSSLYN-HILL CHAPEL, HAMPSTEAD. Preacher, Rev. L. DE BEAUMONT KLEIN, D.Sc., F.L.S., of Liverpool.

Collection in aid of the Funds of the Association.

WEDNESDAY, 1st June, 7 p.m.

ANNUAL BUSINESS MEETING, ESSEX HALL. The President, T. GROSVENOR LEE, Esq., will preside.

THURSDAY, 2nd June, 10 a.m.

CONFERENCE AT ESSEX HALL. (1) "Our Church Life: Social and Benevolent," paper by Mr. JOHN DENDY, of Manchester. Discussion opened by the Rev. H. RAWLINGS, M.A. (2) "Our Church Work in spreading Religious Truth," paper by the Rev. ALEX. WEBSTER, of Aberdeen. Discussion opened by the Rev. R. A. ARMSTRONG, B.A.

THURSDAY, 2nd June, 8 to 11 p.m.

CONVERSAZIONE, ROYAL INSTITUTE OF PAINTERS IN WATER COLOURS. Tickets, 1s.; on and after June 1st, 2s.

W. COPELAND BOWIE, Secretary.
Essex Hall, Essex-street, Strand, London, W.C.

THE SUNDAY SCHOOL ASSOCIATION.

The 64th ANNUAL MEETING

will be held at

ESSEX HALL, ESSEX-STREET, STRAND, W.C.,
on TUESDAY, May 31, 1898.

Reception by the President, 6 to 7 P.M., Rev. J. ESTLIN CARPENTER, M.A., Manchester College, Oxford.

BUSINESS MEETING

at 7 o'clock, to be followed by a

CONFERENCE

opened by Miss A. J. LAWRENCE, on "Class Organization and the Personal Influence of the Teacher." To be followed by Discussion.

Tickets for the Tea and Reception on application to ION PRITCHARD, Hon. Sec., Essex Hall, Essex-street, Strand, London, W.C.

ANNUAL MEETING OF THE CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION, ESSEX HALL, WEDNESDAY AFTERNOON, June 1st, at 4 o'clock, Mrs. MANNING in the Chair. Tea at 5.30.

WESTBOROUGH CHURCH
(Unitarian), SCARBOROUGH.

RE-OPENING SERVICES after Re-Decoration of the Church, and NEW ORGAN (by Messrs. Wordsworth, of Leeds).

The Committee have secured the services of Dr. THOS. ELY, F.R.C.O. (Organist Christ Church, Scarborough), to give an ORGAN RECITAL on SATURDAY, May 28th, 1898, 7.30 to 9 P.M.

RE-OPENING SERVICES on WHIT-SUNDAY, May 29th, by the Rev. E. L. H. THOMAS, B.A. Morning, 10.45. Evening, 7.

Collection after each Service for the Church Fund.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take SUNDAY DUTY.—Address, 30, West Bank, Stamford Hill, London, N.

JUST PUBLISHED.

A List of Books for Sunday School

Teachers. To be used in the Preparation of their Lessons. Compiled by the Council of the Liverpool Sunday School Society, with an Introductory Lesson on "The Teaching of Unitarian Christianity," by the Rev. L. DE BEAUMONT KLEIN, D.Sc., F.L.S.

Price 6d., post free.

The Books recommended are classed under the following headings:— [different ages.]

I. Foundations of Religion, 4 grades, suitable for	
II. Bible Lessons,	5 " "
III. Moral Lessons,	4 " "
IV. Unitarianism,	3 " "
V. Biography,	3 " "
Passages of the Bible suitable for Learning by Heart.	

The INQUIRER says:—"This little pamphlet will be of great service, not only to teachers, but to those who are seeking guidance for themselves in such reading as shall give them clear and ordered knowledge of the fundamental truths of religion."

London: SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex-street, Strand, W.C.

Just out, price Threepence; by post, Threepence half-penny.

TWO OPPOSING TENDENCIES.

A consideration of the Disintegrating Influences at work in our Free Churches, and a Plea for Reconstruction, by the Rev. EDGAR I. FRIPP, B.A., Minister of All Soul's Church, Belfast.

With a Preface containing Extracts from Two Letters from the Rev. Dr. MARTINEAU.

Mr. J. SHONE, Lombard-street, Belfast.

THE ETHICAL WORLD.

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Articles on Important Social Questions, Education, &c., from a purely ethical standpoint. Children's Page.

TWOPENCE WEEKLY.

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REV. F. HAYDN WILLIAMS'

MORAL POLEMIC" Pamphlet will be on sale during Whit-Week at STENLAKE and SIMPSON'S, 52, Booksellers'-row (two minutes' walk from Essex Hall), and at the door of Essex Hall during the Meetings. Price SIXPENCE.

FREE CHRISTIAN CHURCH,
WORTHING-ROAD, HORSHAM.

On MAY 29th, 1898, will be celebrated the 125TH WHIT-SUNDAY ANNIVERSARY, when SERMONS will be Preached by the Rev. FRANK K. FREESTON, of Essex Church, London.

Hours of Service:—Morning, 11 A.M., followed by the usual open Communion Service; Subject, "Glory in the Church." Evening, 6.15 P.M., Subject, "The Everlasting Pentecost."

Collections Morning and Evening in aid of the British and Foreign Unitarian Association and the Provincial Assembly.

LUNCHEON will be provided in the Schoolroom at 1 o'clock, Tickets 1s. each; and Tea at 5 o'clock, Tickets 6d. each.

A hearty welcome to all friends.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 21, 1898.